THE

Present State

OF

PERSIA:

With a Faithful Account

Of the *Manners*, *Religion*, and *Government* of that People.

By Monsieur *SANSON*,

A Missionary from the *French* King.

Adorn'd with Figures.

Done into English.

LONDON,

Printed for *M. Gillyflower*, in *Westminster-Hall*; *J. Tonson*, in *Fleet-street*; and *H. Bonwick*, in St. *Paul's Church-Yard*. 1695.

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H. Owen

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To the Honourable

Sr *Charles Barrington*, Bar^t.

SIR,

'TIS without any other Knowledge of you, than what Fame has every where ſuggeſted to me, that I preſume to make you this Addreſs. I may be a Stranger to your Perſon; but to your Name and Merits it's impoſſible: Your Goodneſs and Vertue ſet you before every Man's Eyes; and 'tis no eaſie matter to publiſh any thing, and not take notice of you. He that ventures himſelf in Print, ought to pitch on ſome proper Patron to defend his Work (for ſure the firſt Dedicator was ſomething of a Prophet, to foreſee the Neceſſity of Criticiſm,) And where can ſuch Qualifications be ſo happily found, as in you, where Wit and Judgment contend for Pre-eminence? Wit pleads its

Quickneſs and Force on all occaſions, and Judgment its Solidity and ſtrong Reaſoning. So that theſe Powerful Conſiderations, join'd with humble Reflections on your Birth and Quality, would not permit me to think of any other Patron for the *Preſent State* of *Perſia*. Alſo I was in hopes of ſerving my Country, by promoting Thoughts of Travel in a Perſon ſo well qualified (for nothing like Voyages ſerves to further thoſe Inclinations) who might return home, ſtor'd with all the Advantages of foreign Governments, and ſo become a glorious Reformer of his own. Moſt Travellers come back only fraught with Garbs and Faſhions, and leaven'd with the ill Cuſtoms and Manners of the Places they paſs thro': But you, no doubt, Sir, would agree with *Lipſius*, in his Epiſtle to *Lanonius*, where he ſays, *Vagari, Luſtrare, Diſquirere, Cogitare, hoc eſt verè Peregrinari.* The Merchant

in

in his Travels propoſes *bonum Utile*; the diſſolute, rich, young, vain Fellow, *bonum Jucundum*; but your well-bred ingenious Gentleman, only *bonum Honeſtum & Decus Patriæ*. What Advantages Travel brings to all Profeſſions, I am ſure you are not ignorant of, and that there is no Artiſt or Learned Man thoroughly improv'd without it. The *French* have a Saying, That a Traveller is *Homme mêlé*, a Man that is acquainted with all Nations, and who knows how to avoid the Pride of *Spain*, the Poiſon of *Italy*, the Treachery of *France*, and the Drunkenneſs of *Flanders*; alſo is throughly ſatisfied, that *France* is a good Country to ride thro', *Italy* to look upon, *Spain* to underſtand, but *England* to live in. Theſe things, Sir, I am bold to mention, as farther Motives to any Inclinations you may have for Travel, by which the beſt and moſt ingenious Man in the World is to be im-

prov'd: And if hereafter you ſhould chance to reach *Perſia*, you will find it what it is here deſcrib'd (for our Author is of unqueſtionable Reputation) a Kingdom one of the moſt powerful and conſiderable in all *Aſia*, whether it be for its Government, Force, Riches, Politicks, or Antiquity; and which laſt the *Perſians* have an undoubted Title to; the *Aſſyrians*, *Medians*, and *Parthians* having all begun their Empires there.

The Author of this preſent Account, was a Miſſionary ſent into *Perſia* by the King of *France*, to propagate his Glory and Grandeur, I believe, rather than Religion: For whoever reflects on his daily Practices at home can he believe him well inclin'd ſo far off? But however, allowing it to be ſo, he differs very much in his Method: For there his *Miſſionaries* are Mild and Patient (as our Author has it) when at home they are

Cruel

Cruel and Severe. 'Tis obſervable that he makes uſe of other Perſons; for there they are Fawning *Black-Coats*, but here they are Bluſt'ring *Red*. So that to reconcile theſe Two to be intended for the ſame End, I know no better way, than by affirming, That his Religion is Ambition, and his God, Power.

The great diſtance of this Kingdom of *Perſia* (which ſome might make an Objection againſt the minding of it) does but recommend its Deſcription the more to all ingenious Men: For who would not be willing to be acquainted with the Laws and Cuſtoms of ſo remote and Polite a People, who at leaſt have ſomething in 'em worthy to be imitated? Imitation being the great Concern of Life, and on which all Humane Knowledge is founded: For if you read and approve, you imitate; if you ſee and like, you imitate; if you hear and are pleas'd, you imitate; that is, it ſinks inſenſibly

ſenſibly into you, and is always offering to be made uſe of upon occaſion, when Motives of meer Curioſity, without much Attention, are but Shadows and trivial in every thing.

Now as to theſe Travels being Authentick, I have this to ſay, That our Author was one of the lateſt Travellers into thoſe Parts, and perhaps made the longeſt Reſidence there. I know, that others do differ from him in the proper Names of Places and Perſons; but I thought it not ſafe to follow 'em; neither had it been juſtifiable in a bare Tranſlator.

Thus, Sir, I have done my ſelf an Honour that none have had before me; and I hope to recommend it the better to your Candour and Goodneſs, by its being my *Maiden-Addreſs*, and which is no leſs humbly Offer'd, than ſincerely

cerely and honeſtly Meant, by him that will be glad of all further Occaſions of expreſſing himſelf,

SIR,

Your moſt Humble

And Devoted Servant,

John Savage.

A Short Introduction OF THE AUTHOR.

I *Was ſent into* Perſia *in the Year* 1683. *to labour in the* Miſſions; *where my firſt care was to make my ſelf Maſter of the* Armenian, Turkiſh, *and* Perſian *Tongues, believing that without them I could not be very ſerviceable: I was young, and therefore had not much trouble to learn them. I have had occaſion in the Accompliſhment of my Miniſtry to traverſe many Provinces of* Perſia. *I was firſt ſent to* Casbin, *which was heretofore the Metropolis of the Kingdom. I employed my ſelf there Eight Months in inſtructing and comforting the Chriſtians thereabouts; and I ſpent the remaining part of the year in* Lower Aſſyria. *I have run through at divers times, the Kingdoms of the* Elamites *and* Suſa, *little frequented by the* Europeans, *and leſs known by any Relation of them. The reſt of my time I ſpent in informing my ſelf of the* Manners, Situation, *and* Antiquity *of the Countrie But that which chiefly contributed*

tributed to my entire Knowledge of the Court of Persia was the long stay I made there. At first I past Eight Months with the Bishop of Babylon; where some Injuries being offered us by the People of Hamadan, upon occasion of his Death, (the care of his Succession being left to us) I was forc'd to go to Court to complain, where I stay'd no less than Three Years: During which time our King was pleased to send a Recommendatory Letter, on our behalf, to the King of Persia, which did not go without its Effect; for we had immediate Justice done us. It was upon this Occasion that the King did me the Honour to admit me into the number of his Guests; (for so they term all Envoys and Agents of Princes.) By means of this Quality I had admittance into the Palace, which is only allowed to the great Lords of Persia. I assisted at all Audiences which the King gave, and had my Place assign'd me at all Publick Feasts. This Prince has now sent me home with Letters to our King. And his Majesty has been pleas'd to command me to make a Collection of my Memoirs of Persia; which I have done, pursuant to my Duty: And I am apt to believe that the publick will not take it much amiss if I oblige them with this Impression.

ADVER-

Advertiſement.

These Books following are now in the Preſs, and will be ſpeedily Publiſh'd.

THE Preſent State of the Empire of *Morocco*; wherein the Situation of the Country, the Manners, Cuſtoms, Government, Religion, and Politicks of that People are fully deſcribed. By Monſieur *De St. Olon*, the *French* King's Ambaſſador at the Court of *Morocco*. To which is added, Audiences given by the Emperor, with the Anſwers. Adorn'd with Sculptures.

The Life of the Cardinal Duke of *Richlieu*, Principal Miniſter of State to *Lewis* XIII. In Two Volumes. *Octavo*.

A New Voyage into *Italy*; with neceſſary Inſtructions for thoſe who undertake the ſame. By *Maximilian Miſſon*. Done out of *French*, and Illuſtrated with near an hundred Sculptures.

THE

THE Preſent State OF PERSIA.

MY Deſign being only to give an entire deſcription of the Preſent State of the *Empire of Perſia*, I ſhall not trouble my ſelf with what it has heretofore been, or the frequent *Revolutions* it has from time to time undergon, but keep exactly to my following Method.

1. Firſt I ſhall ſpeak of the Kings Perſon, His Houſhold, The Number and Employments of his Principal Officers, Of his Magnificence, Divertiſements, Revenues, and Armies.

2. I ſhall treat of his Political Government, The Kings Authority, His Council of State, The Power of his

Eunuchs, The Eſtabliſh'd Order in Governing Provinces, and the Manner how the *Perſians* behave themſelves towards their Neighbours.

3. I ſhall explain their Methods of adminiſtring Eccleſiaſtical and Secular Juſtice.

4. What relates moſt to my Miniſtry, and what ſeems moſt important; I ſhall diſcourſe of their ancient and preſent Religions.

Of the King For the *Firſt*, therefore. Altho' the King of *PERSIA* be abſolute Sovereign over more than Twelve vaſt and famous Kingdoms, yet he takes upon him no other Title than that of *CHA*, which ſignifies no more than *King*; yet nevertheleſs his Subjects believe him *His Titles.* to be the moſt Magnificent, Potent, and Abſolute of that kind in all *Aſia*.

They call him alſo *Alam Pena*, which is as much as to ſay *The Protection and Sanctuary of all Nations.* And which glorious Name is given him with no ordinary juſtice; for of all the Kings of *Aſia* none receives Strangers better, loves 'em ſincerer, or allows 'em greater Privileges and Advantages.

The *Grand Signior*, the *Great Mogul*, and the *Usbeg-Tartars*, who are his irrecon-

reconcileable Enemies, never afford him any other Title than that of *Chiek Ogli*, which ſignifies *the Son of a Prieſt*, becauſe the latter Kings of *Perſia* have been of the Race of *Chiek Sephi*, Father of *Cha-Iſmael*, firſt King of that Branch. But the *Perſians*, inſtead of being offended at this deſign'd Affront, do chuſe rather to glory in it, becauſe that *Chiek Sephi* was deſcended from *Mahomet*, and Son of a Grandchild of *Falma*'s, only Daughter to this falſe Prophet, who was beſtowed by him in Marriage upon *Mortus Ali*, whom the *Perſians* believe to be his trueſt Succeſſor. It was this famous *Chiek Sephi*, who with the aſſiſtance of the Lords of *Media*, reſtored *Perſia* to its former Glory, after it had been invaded, and almoſt ruined by *Tamerlan*. This ſo famous *Tartarian*, who carried his victorious Arms even into the very Bowels of *Aſia* and *Europe*, was named *Tamour*, and ſirnamed *Lang*, which ſignifies *Lame*, becauſe he really was ſo. For this reaſon therefore the People took occaſion to give him the name of *Tamerlan*, which is but a corruption of *Tamour-Lang*, which he never diſowned, being the firſt that ridicul'd himſelf

for that defect: For having taken *Bajazet* in that famous Victory of his near the City of *Angorie* in *Galatia*, in the beginning of the Fifteenth *Century*, he caused him to be brought under his Pavillion, where as soon as he had seen him, he immediately began to laugh heartily: When *Bajazet*, who was very far from abating any of his *Pride*, even in disgrace, and which he afterwards made good, tho' he was shut up in an Iron Cage, believing this *Prince* insulted over his Misfortunes, broke out with Indignation into these Words: *You need not be so much puft up with this Advantage you have gained over me, since You know by Experience, it is equally in the power of Fortune to make a Slave or a Conqueror.* To which *Tamerlan* replied, *I am better acquainted with the instability of Humane Affairs than to mock at your present Misery. But* (added he) *in beholding You and My self, I cannot forbear laughing at the fantastical choice Fortune has made of two Men to govern the Empire of Asia, You having but one Eye, and I but one Leg.* And truly this *Prince* ought to have been very sensible of the favours of Fortune, for from a *Shepherd* he was rais'd to force the

Walls

Walls of *China*, and to extend his Conquests over the greatest part of *Ægypt* and *Greece*. But his *Successors* knew how to profit so little by his Victories, that they gave way to *Chiek Sephi* to restore the Empire of *Persia* which their Father had subdued.

His Name, and the change of it

The present King was call'd *Cha Sephi* at his coming to the Crown: But 'tis reported that the *Jews* having practised some Sorcery upon his *Person*, he was at length reduc'd to that languishing condition, that he was ready to drop down dead, when *Chiek-Ali-Kan*, his *Etmadaulet*, or *Chief Minister*, discovering their malice, advis'd him to change his *Name*, to prevent their having any power over him: Whereupon he assum'd the Name of *Solyman* for that of *Sephi*, which had belong'd to his *Grandfather*, and the famous *Chiek Sephi* before him.

His Age.

This King *Solyman* is at present in the Twenty Seventh Year of his *Reign*, and the Forty Eighth of his *Age*.

His personal Description and Character.

He is a fine *Prince*, the Lines of his Face equalling the goodness of his *Complexion*; and it may be he is a little too Effeminate for a *Monarch*, who ought to have a more *Warlike Air*. He has a

Roman Noſe, very well proportioned to other Parts, *Blue Eyes* and very large, a midling *Mouth*, a *Beard* painted black, ſhav'd round, and well turn'd even to his Ears. His Air is affable, but nevertheleſs *Majeſtick*: He is ſo very engaging, that when you but bow to him he ſeems in ſome meaſure to return it, by a courteous inclining of his Head, and which he always does ſmiling: He has a maſculine and agreeable Voice, a great deal of ſweetneſs in his manner of ſpeaking; and his Shape and Perſon are enclin'd to the Talleſt.

His Strength. He has often given ſufficient proofs of his great ſtrength of Body, and 'tis ſaid there is no body able to contend with him at *Wreſtling*. *Princes* are ſometimes accuſtom'd to this *Exerciſe* to make 'em the more *Vigorous* and *Robuſt*. He eaſily draws a *Bow* that another would not be able to bend. He manages a *Scymiter* with a great deal of *Addreſs*. And in ſhort, there is not one *Noble-Man* of all his Court, that can in the leaſt come near him for any other *Exerciſes*.

His Addreſs.

His Nature. He is of a very bountiful ſoft and ſober *Nature*. He has ſo great an abhorrence of Blood-ſhed, that he ſcarce cares for allowing the commoneſt Executions;

cutions; but nevertheleſs he is inexorable to *Traytors*, who never obtain his Mercy, tho' they were of his own Blood. He loves his Subjects extreamly. He often goes *Incognito* amongſt 'em, to ſee if he can hear of any of their Wants, and to inform himſelf alſo of any Exactions made upon 'em by his Officers. He has been many times ſeen diſguiſed like a *Country-Man* buying of bread, the better to ſurprize the *Lieutenant of the Policies*, and as often appear'd in ſuch like *Equipage* to diſcover the making Money current which he had cry'd down by his *Edict*.

His love for his Subjects.

He loves the *Chriſtians*, and will not ſuffer 'em to be diſturb'd in the exerciſe of their *Religion*. He diſapproves of thoſe violent means of making 'em *Mahometans*, and he eaſily conſents to their returning to *Chriſtianity*, where they complain they have been forc'd to quit it.

His great Love to Chriſtians.

He made it ſufficiently appear not many Years ſince, That he did not approve of the prevailing upon the Miſeries of *Chriſtians* to engage 'em to the Mahometan Religion: For thoſe *Armenians* of the Country of *Lingen*, who were tranſplanted thither by *Cha Abbas*,

An Example of his kindneſs to them.

having agreed to pay the King a certain Summ every Year for their *Tribute* and duty as *Chriſtians*, and not being able thro' their Poverty to raiſe it for many Years, the *Grand Viſier*, the better to get it, aſſigned 'em the payment of the *Militia*: Theſe poor wretches not finding themſelves in a condition to ſatisfie ſo rigorous a Demand, and foreſeeing it impoſſible to avoid the Inſults and cruel Baſtinades of the *Soldiers*, and being altogether unprovided of Miſſionaries to aſſiſt 'em in ſo preſſing a neceſſity, immediately went together in Crowds to the *Etmadaulet*, humbly intreating him that they might be admitted *Mahometans*. This *Wiſe Miniſter* demanded of 'em what obliged 'em to change their *Religion*; they anſwered, It was their *Poverty* and *Inability* to pay the King their Annual Duties. The *Etmadaulet* went immediately to give His Majeſty an account, who cauſing 'em to appear before him, and whoſe tender Heart being mov'd by their deplorable condition, inſtantly remitted their Debts, and received 'em into favour. He alſo forbad the receiving their offer to turn *Mahometans*. And thus we may ſee by what ſurpriſing means

means *Heaven* touch'd with the Misery of those that belong'd to him, and having only a mind to make 'em asham'd of their *Cowardliness*, excited in a *Mahometan Prince*, a *Zeal* for the true *Religion*, whilst it was almost obliterated in their Hearts.

He never exacts Tribute of the *Armenians* or other *Christians*, when they come to Trade in his *Kingdom*, altho' the *Grand Signior* makes the *Persian Christians* pay severely whenever they pass thro' *Turky* to Traffick in *Europe*, in a manner that one may very well affirm with Justice, that whereas in *Turky* the *Christian Professors* groan under a cruel and intolerable Slavery, in *Persia* (if the Will of the *Prince* be but observed) they enjoy an undisturb'd and serene *Liberty*.

His kindness to the Missionaries.

The *King* grants the *Missionaries* the free exercise of their *Religion*, and a power to establish it where they please. And moreover, the last *Mission* recommended to him by the *Most Christian King*, has obtained an exemption from all *Taxes* and *Quit-rents* where-ever they come.

His good will to the French Merchants.

Likewise, this *Generous Monarch* has not shew'd a greater kindness for the

French Missionaries than to the *French Merchants*: For Monsieur *Mont Ferré*, the *French Consul* at *Bandar Abessi* for the *East India Company*, having been continually molested by the *Great Dounnier*, for a very considerable Summ at last, beg'd a discharge of the *King* for near Eleven Years, which was fully granted him, and other favours he afterwards received from the *Chief Minister*.

His Commands to receive the French Vessels kindly in the Gulf.

Upon the first report at this Court, in *February*, 1693. that the four *French Vessels* were bound for this Kingdom, the *King* immediately commanded all the *Governours* of the *Persian Gulf* to receive them with *Honour*, and to furnish them *gratis* with whatever Necessaries they should require.

He calls himself Son of a Saint, and a Prophet.

This *King Solyman*, after the Example of his *Ancestors*, down from *Chiek Sephi*, takes upon him the quality of the *Son* of *Isman*, which is as much as to say, the *Son* of a *Saint*, because they believe themselves lineally descended from *Mortus Ali*, Son in Law, and Cousin-Germain to *Mahomet*. The *Persians* also pretend that this *Mortus Ali* was left absolute Heir by *Mahomet*, to his Grandeur and feign'd Prophetick Spirit, in opposition to *Omar*, to whom the *Turks* attri-

attribute theſe Prerogatives; and it is upon this account that theſe two Nations live in ſuch irreconcilable *Hatred* to one another. By means of this quality of the Son of a Prophet, the King arrogates to himſelf to be *Head* of their *Religion*; and to eſtabliſh this the better, the *Perſians* are of Opinion, that he can neither be Damn'd or Judg'd whatever Crimes he commits. They are not offended at his neglecting to obſerve the *Ramazan*, or *in drinking Wine*, becauſe they believe he can never Sin, and therefore neither ſubject to Laws or Cuſtoms, being the Son of a *Saint*, and legal deſcendant of a *Prophet*.

Of the Princes of the Blood.

I ſhall ſay nothing of the *Princes* of the Blood, becauſe in *Perſia* they make too miſerable a Figure to be taken notice of. The *Kings Sons* never ſee the Light but in the cloſeſt part of the *Haram*, and whence they never come out whil'ſt the *King* lives. There is none of 'em but he that is to ſucceed, can have the liberty to ſee him after he's dead; and for the moſt part as ſoon as they are ſeated upon the Throne, they deprive their Brothers of the uſe of their ſight, by paſſing ſlowly a red-hot Iron before their Eyes. This ſo barbarous a

Their ſad Fate.

Cuſtom,

Cuſtom which they make uſe of to hinder their Brothers from aſpiring to the Throne, ſeems to them ſo reaſonable, and of ſo great benefit, that they never ceaſe to laugh at the *Great Mogul* and the *Grand Signior*, who have a long time omitted it. For they ſay, That *Aurengzebe* might have prevented the Revolts of his Children; and *Mahomet* the Fourth his Depoſition by his Mutinous Troops, if the firſt had kept his Children cloſe during his Life-time, and the laſt put out his Brother's Eyes as ſoon as he came to the Throne.

Mahometan Prieſts. The *Diſpenſers* of the *Mahometan Religion* taking place at the *Perſian Court*, I ſhall take notice of 'em before the *Officers* of the *Crown*, over whom they have always precedency in the *Council*, *Publick Feaſts*, and *Audiences* which the King gives to *Embaſſadors* and *Miſſionaries*.

Of the Sadre Caſſa. The greateſt *Prieſt* in *Perſia* is call'd *Sadre Caſſa*, that is, the *Chief* or *Arch-Biſhop*; He is *Super-Intendant* over all the Spiritualities of the *Empire*; but his buſineſs is only to govern the King's Conſcience, and Order the Court and City of *Iſpahan*, according to the Rules of the *Alcoran*: He deputes the ſecond

Biſhop

Biſhop, of whom I ſhall ſpeak by and by, for the reſt of the *Kingdom*. He is the firſt *Miniſter of State*, and has his Seat at the foot of the *Sofa*, and Right-hand of the *King*. Theſe *Prieſts* are ſo much reverenc'd in *Perſia*, that *Kings* have taken their Daughters for their Wives: And the laſt *Sadre* Marry'd the King's Siſter; but nevertheleſs his Dignity could not ſecure him from having his Children Strangled that were Males; for this barbarous Cuſtom is ſo undiſtinguiſhably practis'd, that if the King's Siſters or Nieces ſhould omit to call the *Eunuch*'s of the *Haram*, at the time of their Lying-in, to ſtrangle the Child, if it were Male, they would inevitably merit Death by their neglect, and ſeldom any ſuch Offenders have been known to obtain Mercy. This Law ſeems to have been newly made, for there was no ſuch in uſe at the time of the famous *Cha-Abbas*, who was Contemporary with *Henry* the Fourth.

They give to the *Sadre* the Title of *Narab*, which is as much as to ſay, *Vice-Roy* of the *King* and *Mahomet*. And there is none but him, the *Sadre Elman Alek*, and the *Etmadaulet*, on whom this Honour is beſtow'd. This

Sadre

His Juriſdiction. *Sadre* has his Deputies in all Capital Cities of Provinces, which are call'd *Modarrés*, and are not much unlike to our *Biſhops*. The *Governours* cannot give a deciſive Judgment without their Approbations, which they call *Felfa*. Theſe Deputies, Heads of Moſques, Principals of Colleges, Preſidents of the Circumciſions, Curates that Marry and Divorce by Bills of Repudiation; In ſhort, all that have any Employments which relate to the Law of *Mahomet*, take their Orders and Meaſures from this *Sadre*, and which procures him a vaſt Revenue; for here, as every where elſe, Preferments are Bought and Sold.

Of the Sadre Elman Alek. The ſecond Perſon in Spirituals is nam'd *Sadre Elman Alek*, he is properly as *Coadjutor* or *Aſſiſtant* to the *Sadre Caſſa:* He does throughout the whole Realm what the Chief Biſhop does only in the King's Court and Precincts of *Iſpahan*. He is moreover a *Lateral Judge*, with the *Divan Begui*, who can give no Sentence without his conſent; inaſmuch as all the difference that I could take notice of between theſe two *Biſhops*, was only, that one is *Supream Head of the Law*, and the other his Deputy, and *Head of the Civil Tribunal*:

His Functions.

He

He is Aſſiſtant to the *Divan Begui*, to ſee that he does Juſtice according to the Rules of the *Alcoran*, and what we would call the Cannon-Law, which has been explained to them long ſince by the *Imans*; whom the *Perſians*, as Apes of us Chriſtians, worſhip to the number of Twelve, as we do our *Twelve Apoſtles*. This *Biſhop* has alſo a Power to Try and Condemn Criminals, which ſhews, That he is not only an Eccleſiaſtical but Civil Judge. The *Divan Begui* pronounces Sentence according to his Deciſions: This *Biſhop*, as *Vicar General* in all the Courts of Juſtice of the *Kingdom*, has the Title of *Naib Sedaret*, and he has the ſame Power over the Governours as he had over the *Divan Begui*. He has his place below the *Sofa*, on the Left-hand of the *King*.

The third Biſhop of *Perſia* is call'd *Akond*, or rather *Chiek Aliſlam*, which is as much as to ſay, *Wiſe by Experience*, or, *The Venerable Old Men of the Law of Mahomet*. This Judge is properly the firſt *Lieutenant Civil*, who takes Cognizance of the Affairs of *Minors*, *Widdows*, *Contracts*, and other *Civil Matters*: The King gives him Fifty Thouſand Livres Annual Penſion, that he may *Of the Aliſlam.*

may have no occasion to be Corrupted by taking Bribes. This is the *Judge* that dispatches most business. He is *Chief* of the *Law-Colleges*, and constantly reads upon it his *Subaltern Officers* every *Wednesday* and *Saturday*. He has also his *Substitutes* in all the *Courts of Justice* of the *Realm*, who, together with those that belong to the *Second Sadre*, draw up all *Contracts* and *Agreements*. He has his place at the foot of the *Sofa*, next to the *Great Sadre*.

His Substitutes.

The fourth Bishop is also second Lieutenant Civil.

The fourth *Bishop* is the *Kazi*, who is the second *Lieutenant Civil*: He takes Cognizance of the same Causes, does the same business, and enjoys equal Prerogatives with the former. He has like him his Seat below the *Sofa*, next the second *Sadre*: But not one of those may appear at the time of *Publick Feasts*, because then the *King* drinks Wine. The *Kazi* has two Substitutes in every *Tribunal*, their business is to determine small differences in *Coffee-Houses*, and the *Governour* always requires their Assistance to consult about matters of Importance.

The Great Almoner.

Over and above these four Bishops, the *King* has a kind of *Great Almoner*, call'd *Piche Nahmaz*. He reads Prayers in

in the *King*'s *Houſe*, performs *Circumciſions*, *Marriages*, *Burials*, and all other *Functions* of *Religion*, in preſence of the four Chief Biſhops. He is as it were the Univerſal *Divine* of the whole *Empire*, for he diſputes and marſhals all Conferences in Religion. This *Lord Almoner* is of the *King*'s *Council*, and enjoys near as great Prerogatives as any of the other *Biſhops*.

Six Miniſters of State.

There are Six Great Miniſters of State in *Perſia*, which are call'd *Robna Doulets*; that is to ſay, the Pillars and Supports of the Empire.

The Etmadaulet.

The Firſt is the *Grand Vizier*, call'd *Etmadaulet*; that is, the *Prop of Power*: He is the Great Chancellour of the Kingdom, Preſident of the Council, and Superintendant of the Cuſtoms. He takes care of all foreign Affairs and Commerce with other Nations. No Penſions or Gratifications are paid without his Orders; and, in ſhort, he is even as the *Vice-Roy* of *Perſia*. He Authorizes the King's Mandates, by endorſing 'em with theſe Words: *Bende derga Ali il Alia Etmadaulet*; that is, *I that am the Prop of Power, and Creature of this Sublime Port, have read this.*

By the Port *is meant the* Court.

This

His Salary. This *Etmadaulet* has every Lunary Month, out of the King's Exchequer, a Thouſand *Tomans* for his Salary; and you muſt take notice, that a *Toman* is worth Forty five *Livres* of our Money; ſo that this makes Five hundred and forty Thouſand *Livres* a Year. But this is the leaſt part of his Revenue; for being as it were Abſolute and Independant, he diſpoſes of all *Governments*, and grants all *Commiſſions* in the *Army*, *Exchequer*, or elſewhere, at his Pleaſure, and muſt needs drain great Summs from his numerous *Competitors*. Moreover, all *Governours* of *Provinces*, and *Officers* in the *Court*, being oblig'd to make their ſeveral Preſents to the King, the Firſt Day of every Year (which the *Perſians* begin always with the *Spring*) they never dare to forget the *Etmadaulet*. And beſides, their Deſigns would be in vain, if they did not oblige him to be their Friend. Alſo he always gets ſomething to favour the *Proviſo* of his *Grants*. He has under him Six *Viziers*, or *Deputies*, who aſſiſt him in managing the King's Revenue; and they alſo together compoſe a *Council*, of which he is the *Head*. They are alſo of the King's *Council*, and have their

His Perquiſites.

ſeve-

ſeveral Seats at Publick *Feaſts* and *Audiences*.

The Firſt is call'd *Muſtoſi Elma Alek*; that is, *Comptroller-General of the Revenue*, who preſides immediately after the Six Principal Miniſters. *His Aſſiſtants or Deputies.*

The Second is, The *Muſtoſi Caſſa*; that is to ſay, *Particular Comptroller of the King's Houſhold, and the Government of Iſpahan*; who has his Place a little below the former.

The Third is, The *Derogat* of the *Deſtar*; that is, *Keeper of the General Regiſter of the Revenue*, who is ſeated amongſt the *Valis*.

The Fourth is, The *Vizier Elmulki*; that is, he that keeps *the Regiſter of the Government of* Iſpahan, and who is plac'd amongſt the *Governours*.

The Fifth they call *Vizier Caſſa*, and is he that keeps an Account of the *Expences* of the King's Houſhold: He is ſeated near the *Secretary of State*.

The Sixth is, The *Kalanter*, who is *Chief Provoſt* of the *Merchants* of the *City* of *Iſpahan*; and has Right to ſit amongſt thoſe foreign Princes who are *Royal Penſioners*.

Theſe

They are as 'twere Intendants of the Revenue.

Theſe Six *Viziers* have ſeverally a certain Number of *Provinces* in their Diviſions, or Juriſdictions, as our Intendants of the Revenue have in *France*. They keep their *Seſſions* in the King's Palace, as well as the *Divan Begui*, and other Miniſters; which occaſions a prodigious and magnificent Concourſe of People in all Parts, by reaſon that the Principal Officers of the Crown come to do Juſtice there twice a Day.

Two Secretaries of the Etmadaulet.

The *Etmadaulet*, over and above the Officers I have juſt ſpoken of, has under him Two *Secretaries*, who diſpatch all Orders of the *Court*, and are call'd *Sahab Rakams*.

The Second Miniſter of State.

The *Kortchi Bachi*, who is now no more than the Second Perſon of the Realm, was heretofore the Firſt: He had as great Authority as the ancient *Conſtables* of *France*. He was born *General* of all the *Armies*; but now the King diſpoſes of that Great Truſt at his Pleaſure. Nevertheleſs, he is ſtill Captain-General of the Cavalry, call'd *Kortchis*, which are always commanded to cover the Frontiers. Theſe are Troops which are never reform'd or broken. Every *Kortchi* has an hundred Crowns paid him a Year out of the Exche-

Exchequer. The Sons ſucceed their Fathers, if the General will conſent. The *King* commonly conferrs one of the Principal Governments of the Kingdom upon this Perſon. But he ſeldom leaves the Court, 'till he has the Command of ſome Army; which very ſeldom happens: For the *King* knowing he is oblig'd to provide him a Court ſuitable to ſo great a Charge, is commonly very backward to put him at the Head of his Troops, when he can reſerve to himſelf both the Honour and Profit.

The Third Pillar of the *Empire*, is the *Quer-Koule Agaſi*, who is Captain of the Band of *Slaves*. This is a Body of Men compos'd of many Perſons of Quality, who call Themſelves the *King*'s *Slaves*: They are much leſs in number than the former, but have altogether as great Pay. They that have a mind to arrive to great Employments, ſhould paſs thro' this Militia, whoſe General is always provided of a great and wealthy Government, and conſequently able to prefer 'em. *The Third Miniſter.*

The Fourth Pillar is the *Teſankchi Agaſi*; that is, *General* of the *Infantry*, which is not here compos'd of above two thouſand *The Fourth Miniſter.*

ſand *Fuſiliers*, and is the ſame with our Regiments of Guards in *France*.

The Fifth Miniſter. The Fifth Pillar is, the *Toptchi Bachi*, who is *Great Maſter* of the *Artillery*: He has under him Troops, which anſwer to our *Muſquetiers*, and *Gard du Corps* in *France*. There is but Four thouſand of 'em, who are Commanded more immediately by Four Colonels, and are always about the *King* on any Days of Ceremony.

The Sixth Miniſter. The *Divan-Begui*, or *Superintendant of Juſtice*, has but the laſt Rank amongſt theſe Six Supports of the *Crown*, tho' he takes the Second Place in all Courts of Juſtice; for he is never diſpoſſeſs'd of his Charge, but to give him one of the Four foregoing, inſomuch as he is always oblig'd to deſcend, if he has any mind to riſe. I believe he is plac'd ſo high, becauſe of repreſenting the King in his Court of Juſtice; but yet he would find it more advantagious to be provided of one of theſe Charges; for whereas he is only Dignified with the bare Title of *Kan*, here he would be really ſo, they having always a *Kanat*, or Government, annex'd to their Honour. The *Divan-Begui* has all the Meſſengers of the Court

Court at his command. The King gives him Fifty thouſand Crowns a Year Salary, that he might do Juſtice with the leſs deſign of Advantage himſelf. His Ordinances are reſpected throughout the whole Realm, and there lies an *Appeal* from the Governour's Tribunals to his Court. He has his Seat below the *King*'s *Sofa*, next after the Pontifs, or Biſhops; but he is oblig'd nevertheleſs to give place to the *Generaliſſimo* of the Armies when he appears.

The Great Maſter of the Ceremonies. His Duty.

The *Echik-Agaſi-Bachi*, who has alſo the Quality of *Kan*, is the *Great Maſter* of the *Ceremonies*, at the time of Audiences. He carries a Staff in his Hand cover'd with Plates of Gold, and garniſh'd with ſeveral precious Stones. This is that Lord of all the Court, whoſe Habits are richeſt. He is Commander of all the Officers of the King's Guards, and is always ſtanding before the King, leaning upon his Staff of Authority. He holds all Ambaſſadours and Homagers by the Arm, whilſt they make their *Reverences*, and he always goes before the King when he is on Horſe-back. His Place is one of the moſt conſiderable of all the Court, and the

the Government of *Teheran* near *Caſbin*, has been always annex'd to it.

The Chief Steward of the Houſhold.

The *Nazir* is the *Chief Steward* of the *King*'s *Houſhold*: He provides Neceſſaries both for within and without, and ſtates his Accompts yearly with the *Etmadaulet*, who furniſhes him with Money ſuitable to his Occaſions. He has under him Forty Stewards of Honour, and all the Officers of the King's and Common Tables.

The Secretary of State.

The *Vaki-Anevis*, who is the only Secretary of State, is always ſeated very near the King, that he may the better take notice of his Orders. 'Tis he that keeps account of the Expences, of which he muſt be reſponſible to the *Etmadaulet*. He writes all the Orders and Letters which the King ſends to foreign Princes. He is alſo the Hiſtoriographer of *Perſia*. He makes a Journal of all that paſſes every Year, and reads it to the King and all the Court, the Firſt Day of the enſuing.

His Buſineſs.

The Chief Magician, or Great Aſtrologer.

The *Monadgen-Bachi*, that is as much as to ſay, the *Great Aſtrologer*: He is always very near the King, to acquaint him with his good or bad Fortune: His Predictions are reſpected as Oracles; and the King never undertakes any Enter-

Enterprize, without firſt conſulting him. He always has a Bead-roll in his Hand, to determine when to perform indifferent Actions; as for example: To get on Horſe-back; to go a Hunting; or, in ſhort, any other ſort of Pleaſure. He caſts his Hand at random upon his Beads, and counts from thence by way of Even and Odd; ſo that he rules his Predictions, as the Soldiers are wont to do theirs by their Buttons. Upon occaſions of greater Conſequence, he conſults his *Ephemerides*; and that is the reaſon that he muſt always be a good Mathematician that obtains this Place.

The Chief Phyſician.

The *Hachim-Bachi*, or Chief Phyſician, is alſo always near the King, to adviſe and forbid him what he ſhall eat and drink. This Chief Phyſician is he that of all the Great Officers of the Crown, has the greateſt Eſteem, Honour, and Profit: But nevertheleſs he is not to be envy'd; for he is reſponſible for the King's Death, and his Life always pays for that of his Prince.

His honourable, but dangerous Office.

The Keeper of the Seal.

The *Meheurdar*, or Keeper of the Seals, aſſiſts at all Ceremonies with the King's Seal, fix'd to a golden Chain enamell'd and garniſh'd with precious

Stones, and which goes over his Shoulder, and hangs juſt before his Breaſt.

His Subſtitutes. He has Five Under-keepers of Seals, whoſe Buſineſs it is to preſent the King with all Petitions and Addreſſes, and to return 'em to the Suppliants again when they are paſs'd. But it is however certain, that theſe Men have not any of the King's Seals in their Cuſtody, but that they are affix'd to Grants by a Matron in the *Haram*; 'tis ſo the Women's Apartment is call'd in this Country.

The Great Maſter of the Horſe, and other Grandees of the Realm. The *Mirakor Bachi*, or Great Maſter of the Horſe; the *Mir-Chekar Bachi*, or Great Huntſman; *Rekib Kana Agaſi*, or Maſter of the Wardrobe; *Vakmiat Viſiri*, who pays the pious Legacies; *Koulam Viſiri*, Pay-maſter to the Band of Slaves; and the *Moucheraf*, Pay-maſter to all Officers and Penſioners; who have all their proper Places at Publick Feaſts and Audiences.

The Great Maſter of the Houſhold, and the Maſter of the Ceremonies, never ſit at any of theſe publick Times, but are oblig'd the one never to have his Eyes off from the King, and the other to be continually ſerving him.

The

The *Mehmondar Bachi*, the Introducer of Ambaſſadours, is always about the King with his Staff in his Hand, on which he leans. He wears the *Tadge* upon his Head, which is a great green Cap brocarded over, and with a long Steeple-crown: It has a great many little white Feathers about the ſides of it, whoſe lower parts are all over enrich'd with Gold and precious Stones, as likewiſe the Torſe of the Cap, and the Steeple-part is all beſet with Heron and Crane's Feathers. This ſort of Head-attire is in great Veneration; for, they ſay, it is conſecrated to the Twelve *Imans*, or Saints of *Perſia*. All *Kans* and *Kzel-Bachi's* wear this Cap on Days of Ceremony: But the *Tats* being of the Long-Robe, cannot, nay, even the *Etmadaulet* himſelf, becauſe he is no Soldier.

The Introducer of Ambaſſadours.

The Turban of Ceremonies.

The *Tats* are always Natives; but the *Kzel-Bachi's*, that is, Yellow or Red-heads, are Soldiers that always come Slaves or Refugees into the Country: There is abundance of them from *Damaſcus* and *Hungary*.

I ſhall ſpeak ſomething now of the Order of *Sophi's*, upon occaſion of this *Tadge* (which is as much as *Crown*)

Order of Sophi's.

becauſe there are none but thoſe of this Order that have right to wear it. *Chiek-Sephi*, the Firſt of the Race that now reigns, having a mind to ſecure to himſelf ſome faithful and couragious Friends, that might reſtore that Monarchy that *Tamerlan* had almoſt ruin'd, inſtituted this Order of *Sophi's*, or *Sephi's*; that is to ſay, *Pure*, or *Saints*; for he oblig'd 'em to ſwear Fidelity, and inviolable Endeavours till they had done it. They have the Guard of the King's Perſon, and of the Gates of his Palace. Their Preſident, whom they call *Kodafa*, is the King's Chaplain, and who aſſembles 'em together every *Thurſday* in the Royal Moſque, to pray for his Majeſty's Proſperity. He preſents himſelf before the King, with all the other Miniſters of this Order, on all Holy Days: He holds a Baſon of Sugarcandy in his Hand, and wiſhes an happy Feaſt to his Majeſty: He mumbles a Prayer, as it were, to beg a Bleſſing on this Sugarcandy, and then in an humble manner goes to preſent it to his Majeſty; who taking a piece of it, all the Grandees do the like, putting it upon their Heads and their Eyes, to ſhew their great Reſpect.

Its Inſtitution.

Their Duty, and Preſident.

This

This Ceremony is obſerv'd after the ſame manner at the Birth of their Princes, and when the King has obtain'd any ſignal Victory. This *Kodafa* has his Seat at Publick Feaſts.

Theſe *Sophi's* were heretofore in great Veneration, but at preſent are in greater Diſgrace; for they are accus'd of keeping Nocturnal Aſſemblies, which Modeſty does not permit me to explain. Their Society now ſerve for nothing elſe but Porters, Bailiffs, and Common Executioners of Juſtice. Nevertheleſs, all the Great Men of the Kingdom have been of this Order, and of whom the King was Head; which has given occaſion to Strangers, to give him the Title of *Great Sophi*: I ſay to Strangers only; for ſuch a Name would be but ill receiv'd in *Perſia*.

Their Diſgrace, and wherefore.

The King their Head.

The King aſſigns the Stipends of theſe Officers, upon his Demeſns and forfeited Eſtates.

There are Six ſorts of Governours in *Perſia, viz.*

The Kans *or Governours. Their Number.*

1. The *Vali's.*
2. The *Begueler-Begui's.*
3. The *Col-Begui's.*
4. The *Viziers.*

5. The *Sultans*.
6. The *Derogats*.

The *Vali's* are Descendants from such Princes as have been conquer'd by the King of *Persia*, and whose Kingdoms he leaves to their sole Governments. There are Ten of this kind; *viz.* 1. *Georgia*. 2. *Laureſtan*. 3. *Aviza*. 4. *Bactiaris*. 5. *Zeitoun Ardelan*. 6. *Mazandran*. 7. *Tcharkez*. 8. *Herat*. 9. *Kandahar*. And, 10. *Karamania*, or *Kerman*. These *Vali's* have their Places at the Council-board, and at Feasts and Publick Audiences, immediately after the Six *Rohna Dolvets*: They are consider'd of as Princes, and have those Priviledges as the King's Guests have, which is to be Pensioners, and Tablers during their stay at Court. The King has lately seiz'd upon the Government of the *Vali* of *Kerman*, as also of the other *Begueler-Begui's*. I know not whether because their Race fail'd, or that he had a Jealousie they had a mind to rebell. Also there is a great likelihood he will do the same in *Laureſtan*, where he has already plac'd a Governour. The *Vali* of *Georgia* also has some reason to fear the like Fate, if the endeavours he seems to be making, to recover his Ancestors Right, should not succeed.

Their Priviledges at Court.

All

All theſe *Vali's* are *Begueler-Begui's*, and have a right to the ſounding of Twelve *Kerona's*; which are a ſort of long Trumpets like Speaking-Trumpets, in which they bawl aloud, mixing with their confuſed Cries the Harmony of Hautbois, Drums, and Tymbals, and which they are wont to play upon at Sun-ſetting, and Two Hours after Mid-night. There's none but the *Vali's* and *Kans* that can have ſo compleat a concert of Muſick; for the other more inferiour Governours muſt be content with only Drums, Tymballs, and Hautbois. They carry 'em always with them when they Travel or Hunt.

The Governours of Provinces.

Over and above theſe *Vali's* there are Twelve *Kans Begueler-Begui's*, who are the Governours of 1. *Tauris.* 2. *Ardavil-le.* 3. *Lar.* 4. *Maſched.* 5. *Aſderabat.* 6. *Kermoncha.* 7. *Hamadan.* 8. *Chouſter.* 9. *Kandgia.* 10. *Schiamaki.* 11. *Erivan.* and 12. *Kors.*

Governours of Cities, &c.

Thoſe *Kans* which are only Governours of Cities and Countrys are called *Col Beguis*, that is to ſay, *Kans* of Support or Strength; becauſe they are obliged to ſend their Troops to the

Kan Begueler-Begui when-ever he ſhall command them.

The Vice-Roys. There are but Two *Viziers* or *Vice-Roys* in all *Perſia*, *viz.* 1. Of *Schiras*, which is the ancient Kingdom of *Perſia*; and 2. He of *Recht*, who is over all *Guilan* or *Hircania*.

Two Sultans. There are alſo but Two *Sultans*, One at *Sultanie* under the *Begueler-Begui* of *Tauris*, and the other at *Ouriguerd* under him of *Kourmabat*.

Casbin is governed by a *Derogat* who is the only Perſon that has the Prerogative of a *Kan* in *Perſia*.

Officers of the Governours. In all Cities where there is a *Kan*, there is a *Modarés*, or *Pontif*, One Deputy of the *Sadre*, another of *Chiek-Aliſlam*, and Two of the *Kaſi*. There is alſo a *Viſier*, or Lieutenant for the King, who has care of his Revenue, One *Kalantar*, who is Provoſt of the Merchants, and One *Derogat*, who determines petty differences, and executes all Proceſs out of the *Kan*'s Court. This laſt Office is very profitable at *Iſpahan*, yet it is eſteem'd but mean and ſcandalous, altho' it be executed by a Prince of *Georgia*. For thereby he not only loſes his Precedency at the King's Feaſts, but is ſlighted and avoided by all

all the Great Lords, and reflected upon, as one that executes the Office of a Gaoler and Bailiff.

All the other Lords, or Officers, I have ſpoken of, are *Megdeles-Rou's*; that is to ſay, They have all Places at the King's Feaſts. All thoſe of the Council, and all *Kans* are ſtyl'd *Omara's*, that is, Grandees of the Kingdom as were heretofore the *Satrapes*. *The ancient Satrapes.*

'Tis eaſie to gueſs, by the Number of Officers I have nam'd, how great is the Magnificence of the *Perſian* Court: But becauſe it never appears more ſplendid than when the King invites all his Grandees to a Banquet, I ſhall go immediately upon the Deſcription of both his Palace and the Feaſt. *The King's Palace.*

Altho' the Buildings in *Perſia* have not that exactneſs in their Structure as thoſe of *Europe*, yet they have nevertheleſs a certain ſort of Agreeableneſs, which moves even the *Europeans* themſelves to admire 'em. And I believe there never yet was any one of us, who had ſeen the Palace of the King of *Perſia*, but was immediately ſurpris'd with its Beauty. It is built on the Weſt-ſide of the great Place call'd *Meidan*, which ſignifies *Market*. This *Its Deſcription.*

Market-place is the prettieſt Spot of Ground in all the Eaſt: It is of great extent, and longer than large: Its length is ſeven hundred Paces, and breadth of it but three: The four Sides are rais'd in Portico's, of the ſame Structure with the Wings of the Entrance into the Palace, as you may ſee by the Deſign I have here taken of it. The young *Perſian* Lords exerciſe themſelves in this place, with playing at Mall on Horſe-back, throwing the Lance, and then catching it again before they quit their Stirrups; and by drawing the Bow behind 'em at full ſpeed, according to the cuſtom of the ancient *Parthians*. They ſhoot at a Mark in a Plate of Gold, which is fix'd to a Pole rais'd in the middle of the Market. The King, who ſees this Exerciſe from his Hall of Audience, gives a Reward, together with the golden Plate, to him that brings it to the ground. He alſo ſends him a Preſent of Four hundred Crowns, to defray the Charges of a Collation, which he does him the Honour to come to take at his Houſe. And all the Lords go to congratulate his Skill and this Honour has been done him.

Exerciſes of young Lords.

On

On the East side of this place, and over-against the King's Palace, appears a stately *Mosque*, whose *Dome* is a very bold Work, by reason of its largeness. The out-side of it is painted like Porcelain, and 'tis encompass'd round with a white List of two foot broad, wherein are carv'd a certain number of great *Persian Characters*. The Globe and Crescent, which are on the top of it, are gilded. Its Porch is of Marble, and enrich'd with a great deal of curious Workmanship. *A fine Mosque.*

In one of the Corners of this *Meidan*, on the West-side, is that Great Royal Mosque which *Cha Abbas* the Great, dedicated to *Methi*, the last of the Twelve *Imans*, or *Persian* Saints. They call him also *Sahab Zaman*, that is to say, The Master of Time. They affirm, That he was translated to Heaven alive, as *Enoch* was, and that he shall come at the end of the World to judge all Nations, after having given 'em every one a Visit, mounted upon the Horse *Duldul*, which was the ordinary Pad of *Mortus Ali*. The Gate of this Mosque is a piece of Art that might very well amaze the most skilful Architects of *Europe*. 'Tis of an extraordinary *Another great Mosque.*

ordinary height, and compos'd of Marble of many colours, and has alſo a white Liſt about it at the top, which continues all over the Portico's and Body of the Moſque, and fill'd with Characters as the former. The Front is painted with Varniſh'd Azure, and ſometimes intermix'd with many Leaves and Feſtoons of Gold. The upper part of the Frontiſpiece is of Plaiſter rais'd into an emboſs'd Oval all over ſprig'd and ſpeckl'd with Gold; and moreover wrought in ſo curious a manner, that I believe they could not manage their Trowel better any where. This Gate is all over Pannels of Vermilion gilded: You enter by it into a very large Court, ſurrounded with Galleries, whoſe Columns are of Granite Marble. The Heads, Corniches, and Frizes of theſe Galleries, are of Azure and Gold. The *Perſians* ſay their Prayers under them, after they have purified themſelves in the great Marble Baſons in the middle of the Court. The Moſque is on the right-hand; you enter it by a very ſtately Arch, which is embelliſh'd, painted, and gilded after the ſame manner with the Galleries. The body of the Moſque is very ſpacious

cious, and it has a double *Dome* of the ſame Structure with that of the former.

There are before theſe *Domes* two *Minarés*, enrich'd with inlaid or Sprig-work: They are a ſort of little Steeples built with Brick, which are ſo ſlender and very high, that one would wonder how they could ſupport themſelves. They have but one winding Stair-caſe, which is ſo narrow, that ſcarce one Man can go up at a time, and which is caus'd in great meaſure by the thickneſs of the Wall, and which is ſcarce broader at the bottom than the top. The *Ottomans* make their *Moullas*, or *Prieſts*, cry from the top of theſe *Minarés*, to call their People to Prayers; but the *Perſians* make 'em do it below, for fear they ſhould ogle their Women in their Gardens. But ſure they ought to be of a very large ſize, or theſe Criers ſhould have extraordinary Perſpectives, to have any reaſonable View from ſo great a diſtance; for theſe Steeples are altogether as high as any Spires in *France*.

A ſort of Steeples.

The Perſians *Jealouſie greater than the* Turks.

I cannot forbear making a ſmall Digreſſion, concerning one of theſe Criers of *Moſques*; who having miſus'd a certain Chriſtian with Baſtinado's, and other

A Chriſtian ill-us'd by a Turk, *and his Revenge.*

other groſs Affronts and Inſults, before the Governour; the Chriſtian was reſolv'd to be reveng'd, whatever hazard he underwent: Whereupon waiting one night 'till the Prieſt was gone up the *Minarés*, he immediately follow'd him, and block'd up all the way as he came down, with Glaſſes, Bottles of Wine, and other things proper for a Collation. The *Moullah* coming to theſe Steps, kicks the Bottles before him, when the Wine having made his Way ſlippery, he was not long before he reach'd the bottom, with no ſmall damage to his Bones. The Out-cries he made, preſently oblig'd the *Mahometans* to go ſee what had happen'd; when finding their Guide thus wallowing in Wine, and not able to help himſelf, they immediately pull'd him up, and carried him before the *Bacha*, who ſeeing him almoſt drown'd in Wine, condemn'd him as a Prophaner of the *Moſque*, and forbid him to mount the *Minarés* ever after: Nay, his Crime was ſo very odious to them, that they have aboliſh'd this manner of Calling the People to Prayers. I don't relate this Action for the Chriſtian's Credit, ſo much as your Diverſion; and ſo I return to my Diſcourſe.

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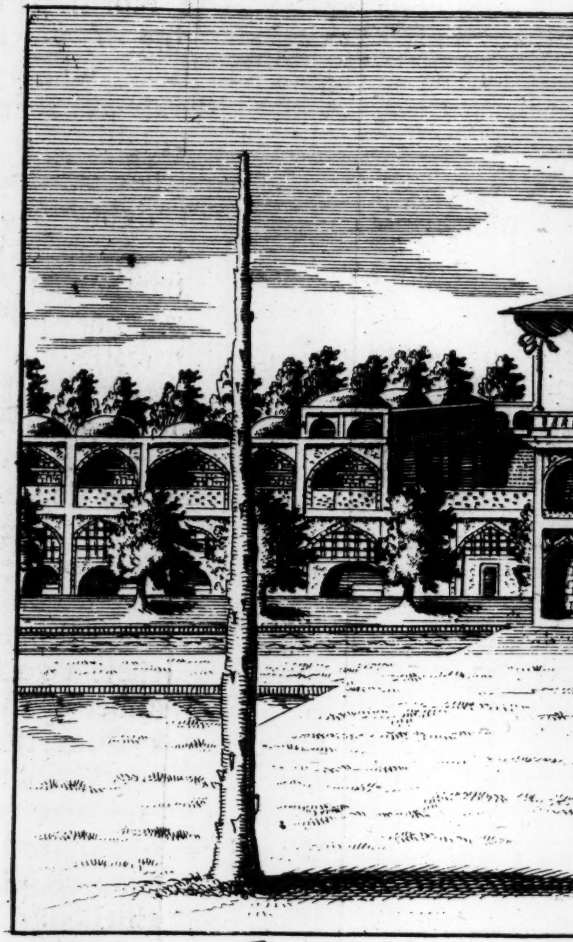

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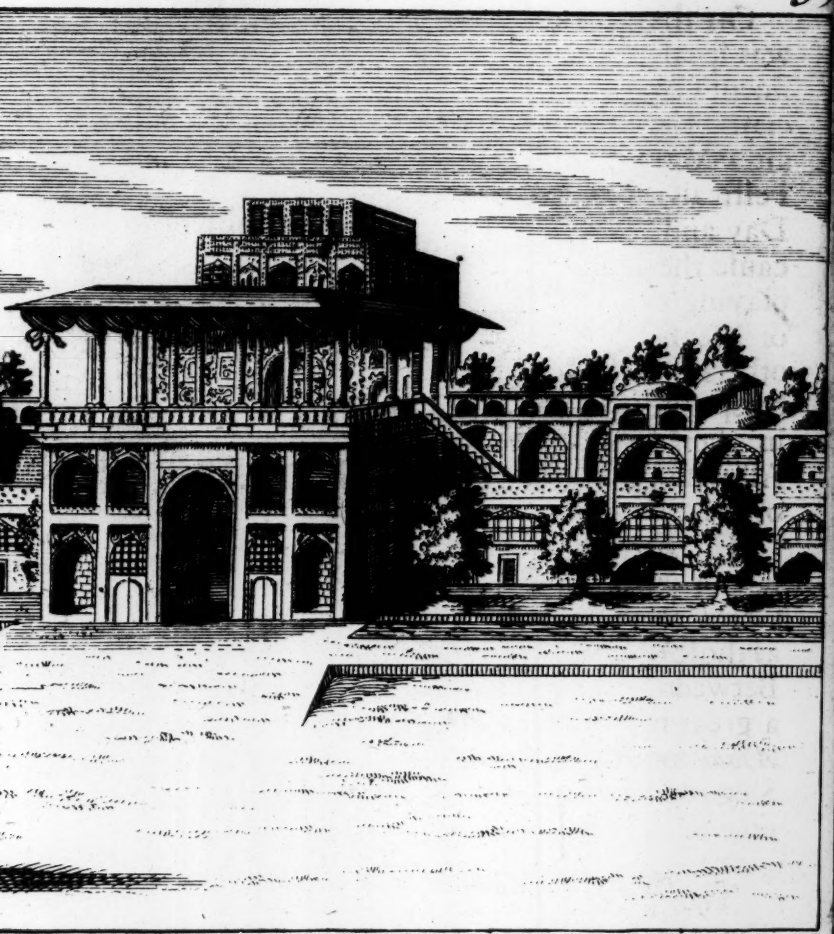

e of the Palace and Hall of Audience

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On the North part of the place I was ſpeaking of, you may ſee a magnificent Gallery, where the King's Muſicians play always at Sun-ſet, two Hours after Mid-night, and at Noon; but on Feſtivals, they continue their Jargon all Day and Night. I call it Jargon, becauſe there are ſometimes Sixty of 'em playing together, without either Time or Meaſure. Some beat great Drums, others Tymbals; ſome play upon Hautbois, and others bawl with loud Voices in their ſort of Speaking-Trumpets: All which, as I ſaid before, are Marks of the different degrees of Dignity. *Perſian Muſick.*

The King's Palace is on the Weſt ſide of the *Meidan*; you enter it by two Gates, which are altogether as ſplendid as thoſe of the Moſque I ſpoke of before. Between theſe two Gates, are rang'd a great number of Canons, which *Cha-Abbas* took from the *Portugueſe* at the Siege of *Ormus*; but they are at preſent ſo ill mounted, that they are altogether unfit for Service. *The ſituation of the King's Palace.*

The principal Gate into the King's Court, is call'd *Alla-Kapi*; that is to ſay, *God's Gate*, becauſe it is a Place of Refuge; whence they cannot have any Criminal without his Majeſty's expreſs Orders. *Its Entrance.*

Orders. There is upon this Gate a Building of many Stories high; ſo that at diſtance you would take it for a very large and high Tower, ſurrounded with gilded Galleries to every Story.

The Hall of Audience. The upper Story conſiſts only of one very ſpacious Hall, which commands all the Place: The King holds an Aſſembly there the Firſt Day of every Spring, to receive the Preſents and Firſt-Fruits of his Officers, and to take his Diverſion by the various Plays and Horſe-Races, which the young Men of Quality perform in his preſence. This Hall is large enough to hold an hundred Men, without reckoning either the Courtiers or Souldiers that attend every-where. It is open on three ſides: The Cieling is of Wood very well wrought and gilded; the Wainſcot at the bottom of the Room of very curious Workmanſhip, and the Walls every-where full of Painting; but which wants the Pencil of a skilful Artiſt, to regulate its Defects. The Cieling is ſupported by Twelve great Pillars in Relievo, gilded, which gives it a great Luſtre. This Hall is almoſt ſquare, and has little leſs than ſixty feet in length;

It

It has in the middle a great Marble Baſon, where its heighth does not hinder its having a Fountain continually playing by the help of Pumps.

There are three other Halls of Audience in the *Perſian* Palace, which are much larger and more magnificent than this; but becauſe I have only propos'd to my ſelf to give a ſhort view of theſe Matters, I ſhall paſs 'em by with the King's Houſes of Pleaſure, without any farther deſcription than that they are bewitching Places, and ſo very Noble, than nothing can come near 'em in all *Aſia*.

Of the magnificence of the publick Feaſts of the King of Perſia.

The uſe of Publick Feaſts has been very ancient in *Perſia*, for the Book of *Eſther* ſpeaks of a ſumptuous Banquet made by King *Ahaſuerus*. But thoſe that are now adays practiſed are rather Feaſts of Audience and Buſineſs than Mirth and Jollity. For 'tis at theſe Feaſts that the King treats of Affairs of State, and gives Audience to forreign Miniſters. There are of this kind Ordinary and Extraordinary: Ordinary when the King entertains on Holidays, and ſuch like Feſtivals; and Extraordinary, when a Convocation of the States is call'd upon ſome

The King gives Audience at 'em.

preſ-

preſſing Occaſion. But let 'em be made when they will, they are always very ſtately and magnificent; for then all the Riches of the King's Houſe is expos'd in its greateſt luſtre. The Carpets on which you ſit are of ineſtimable value, and the Table-Cloathes that are ſpread upon 'em, all of Brocard: The King is ſerv'd out of a Veſſel of pure Gold, of more than Three Foot diameter. The Cover and Padlock by which his Portion is lock'd up, are of the ſame Mettal; and they carry this Veſſel about with Ceremony upon a ſort of Hand-Barrow, enricht with Plates of Gold. The Gentleman-Carver opens the Lock before his Majeſty; and after having fell on his Knees, and taſted the Viands, he fills ſeveral Golden Plates with a Golden Spoon and Fork (which he wears always by his Side to diſtinguiſh his Office) and then humbly preſents 'em to his Majeſty. The King drinks no Wine but out of Bottles ſeal'd with his own Signet, and which are open'd by the Great Maſter of his Houſhold, in his preſence, who taſtes and preſents after the ſame manner as the Gentlemen-Carver.

Their Sumptuouſneſs.

How the King is ſerv'd.

After

After the King, the Guests are served in their turns with Rice, Boil'd and Roast Meat, *&c.* in more than an Hundred and Fifty Gold Plates, with their Covers, which weigh twice as much: And every Plate is not less than a Foot and half Diameter. The *Dessers* are served also in Plates of Gold, but they begin always with Sweetmeats in Silver and Porcellain Vessels. The Entertainment is serv'd up whilst the King is giving Audience; and 'tis then that he gives Wine to the Lords of his Court. The Bottles and Cups they drink out of are also of Gold enammel'd, and set with Precious Stones. They are rank'd all about the Marble Bason, which is in the middle of the Hall, and at whose corners are plac'd four small Golden Casks, and four of Silver, each of which is about the weight of a Man. These together with the Perfume and Flower-Pots, which are also of Gold, make a very agreeable Symmetry. *How the Guests are serv'd.*

Before the Hall are plac'd in state a great many Elephants, Lions, Tigers, Leopards, and other famous wild Beasts, whose Chains and Nails that fasten 'em are of Gold: Every one of these Beasts has *The King's wild Beasts where placed.*

has before him two Ciſterns or Troughs alſo of Gold, in one of which is his Meat, and the other his Drink. But there is nothing more magnificent than the Eighteen Led-Horſes that are expos'd to view before this Hall. For every Horſe of himſelf is worth a King's Ranſom. His Stirrups, Bridle, Breaſt-piece, and the fore and hind part of his Saddle being all of Gold, garniſh'd with precious Stones: Alſo his Houſings are altogether as rich, tho' they be very large. Some of theſe Harneſſes are garniſh'd with Diamonds, and others with Emeralds, Rubies, Saphires, very great Pearls, and all other ſort of Jewels of bigneſs and beauty equally ſurprizing. Every Horſe has alſo before him two Ciſterns or Troughs of Gold to contain his Meat and Drink.

Horſes very richly equipp'd.

Sometimes Wild-Aſſes have been plac'd amongſt theſe Horſes: For a *Spaniſh* Miſſionary coming one day to Court to preſent a Letter from the King of *Poland*, was ſo much ſurprized to ſee Aſſes ſo richly accoutred, that he could not retain his Gravity, but began to laugh heartily: Inſomuch that an Officer that perceiv'd him, went very civilly up to him, and ask'd the occaſion.

He

He anſwer'd, that he could not forbear when he ſaw Animals treated with ſuch diſtinction that would have been ſo much ſcorn'd and ridicul'd in *Spain*. To which the Officer wittily reply'd, *That is becauſe Aſſes are more common in Your Country, but in Ours we eſteem them as they are more rare.*

The King's Seat.

The King is ſeated croſs-leg'd at the lower end of the Hall on a rich Brocard-Bed within gilded Baliſters, leaning upon a noble Pillow, which there's none but he can have in *Perſia*: Nor is any Body elſe permitted to ſit after the ſame manner; but the other Lords always place themſelves on their Breech, that Poſture being lookt upon as more reſpectful. The Children of the *Haram* are always about him, two of 'em continually refreſhing him with long Fans made of Peacock's Tails. The reſt have all ſome Office near his Majeſty. One preſents him his Cup, the other his Tobacco, Coffee, and Tea, and a third the Baſon to waſh after he has eaten. The principal Eunuchs are alſo on each ſide of him; and the Officers of Arms make an Oblique Line from the lower part of his Throne to the two chief Columns of the Hall.

The

His Lords Seats. The *Etmadaulet* is ſeated at the firſt Column on the Left-Hand, which you muſt note is the principal place of Honour in *Perſia*, and the *Generaliſſimo* of his Armies on the Right. After them the Miniſters of State, the *Valies*, *Kans*, *Ambaſſadors*, and the King's Gueſts are plac'd in a parallel Line even to the lower end of the Hall; where the Muſicians make another Line juſt againſt the King's Throne. Their Muſick and Symphony continues during the Audience, which always preceeds the Banquet, and which is done on purpoſe that the Gueſts may not hear what is ſaid to the King. The Fourty Stewards of Honour leaning upon their Staffs, make a Circle before him, which alſo hinders 'em from ſo much as ſeeing what is done at Audiences.

Muſicians Seats.

There is nothing finer than to ſee ſo ſplendid and numerous an Aſſembly dreſt all in their Robes; for their Habits are very noble, and come very near thoſe of the Antient *Romans*. Their Head-Attire gives 'em ſo noble an Air, that the *Ottoman* Turbans appear ridiculous to 'em. Two Golden Feathers come out of their Caps, and that is the reaſon they are called

Splendor of their Habits.

Kzeb-

A Persian Lord

Kzel-Baches, which ſignifies *Golden*, or *Red-Heads*. Their under Veſts glitter extreamly; for they, as well as their Saſhes, are of Brocard, with Gold or Silver Ground. Their Upper Coats are of Scarlet Cloth, lac'd all over with Gold, and lined with the richeſt Sables. Alſo they are ſometimes of the richeſt Brocards in all *Perſia*. One of theſe *Kzel-Baches* ſhall content himſelf with a piece of Bread, and a little ſowre Milk, ſo that he can but accoutre himſelf and his Horſe better than ordinary.

It ſeems the King, that he may make the luſtre of his Officers Habits appear the ſtronger and more glorious, does the Office of a Shade in a Picture, and always affects to dreſs meanly, there being nothing but his Golden Feather out of the left ſide of his Turban, that diſtinguiſhes him by its precious Stones of great price.

By what has been ſaid, it ſufficiently appears, that the *Perſians* imitate the Magnificence of *Aſſuerus* in their Feaſts; but not the Temperance and Moderation that he always required at his. Great Men are now a-days forc'd to drink even to exceſs, which has

Grandees forc'd to drink, and wherefore.

has oftentimes diſagreeable Effects. Nevertheleſs the King orders it out of Policy; for Wine draws from 'em thoſe Truths they would have conceal'd had they been ſober. He does it alſo to divert him; for one of his greateſt Pleaſures conſiſts in ſeeing 'em carried out from his Table dead-drunk. He works 'em up to what degrees he pleaſes; for he makes 'em drink in a ſort of Goblet made in the faſhion of a Ladle, and which holds at leaſt a good *Paris* Pint: They call this ſort of Goblet *Hazar-Pecha*, that is, a thouſand Trades; for, they ſay, thoſe that empty it thrice, or four times, may eaſily run Diviſions upon a thouſand ſeveral Arts and Profeſſions. They give 'em nothing that might correct the Wine; for they always drink it at the time of Audiences, when there is nothing ſerv'd up but Sweetmeats and Fruits.

Their way of Eating.

The *Europeans* who have the Honour to be call'd to theſe Feaſts, always find wherewithal to ſatisfie their Appetites; for every thing is exquiſite in its kind, and well order'd. But they are often at a ſtand when they ſee they muſt eat Rice with their open Hands, and tear the boil'd and roſt with their Fingers;

gers; for here you have neither Knives, Forks, nor Napkins: They give you indeed a ſort of Box-ſpoons; but they are to drink a certain Liquor made of Roſe-water, boil'd Wine, and Verjuice, which you always drink with your Rice. If you would, you could not make uſe of 'em to eat, becauſe they are very large and deep, and therefore not to be taken into your Mouths.

The Modeſty, Reſpect, and Diſcretion of the *Perſian* Officers is to be wonder'd at, for they ſit all in a profound ſilence at the King's Table. Moreover, their Repaſts are generally ſo ſhort, that they have not time to talk, if they were enclin'd (eating open-handed;) for ſcarce is the laſt Table ſerv'd, before the firſt is ready to be taken away. *Their Modeſty at theſe Feaſts*

The Magnificence of the King of *Perſia* appears the more glorious, by reaſon of the great Number of foreign Princes that he entertains at his Court. The Son of the Great *Mogul*, the Princeſſes of *Georgia*, and many *Usbeg* Princes keep their Courts with him at preſent, at his Charge. Ambaſſadors, Envoys, and others that bring Letters from any Princes of *Aſia* and *Europe* (which they confound all under the Names of *How the King treats Strangers.*

Gueſts) are lodg'd and entertain'd by his ſole Bounty, and to whom he never grants Audiences of Leave, 'till he has made 'em Preſents of Silver brocard and Silk Stuffs, work'd in his Manufactures. Alſo there is nothing more obliging, than the manner after which he receives 'em; for no ſooner are they arriv'd on the Confines, and have acquainted the firſt Governour, that they bring Diſpatches to the King, from ſuch and ſuch Princes, but he immediately provides 'em Horſes to mount themſelves and Followers, and furniſhes 'em moreover with Mules and Camels to carry their Baggage: And this all by the King's Orders, who ſends ſome of the Principal Officers to conduct 'em on to Court, with expreſs Commands to ſee 'em provided of all things neceſſary where-ever they come. When they are arriv'd at the City where the King is, they place 'em in ſome Houſe in the Suburbs, and immediately go to give the King an account; which he no ſooner hears, but he receives 'em into the Number of his Gueſts, and orders the Introducer of Ambaſſadours, to bring 'em ſuch News on his behalf, to prepare 'em an Houſe richly furniſh'd, and

His obliging manner of receiving Ambaſſadours, &c.

and therein to introduce 'em with Honour. The Introducer immediately goes to ſalute 'em, and after mutual Ceremonies, takes an account of the number of their Retinue, and accordingly haſtens away to acquaint the King, who aſſigns 'em all ſuitable Maintenance. After this, the Introducer goes to 'em again, and conducts 'em to their Apartments prepar'd for 'em. He provides 'em alſo a certain number of Guards, to prevent any Affronts might be offer'd 'em. He lays 'em in all things neceſſary for one Month, and ſo continues every new Moon as long as they ſtay. He makes 'em frequent Viſits, to inform himſelf of their Health, and Occaſions for any thing, that he might inform the King. He alſo conducts 'em to all Publick Audiences and Feaſts, where they have a proper Place aſſign'd 'em. They are honour'd and reſpected where ever they come; and it would be to wound the King in his tendereſt Part, to affront or give the leaſt cauſe of Diſcontent to any of his Gueſts. He has a great deal of Regard towards 'em, and defrays their Charges when they return, as well as when they come to his Court.

European *Workmen eſteem'd of, and entertain'd.*

He entertains into his Service all ſorts of *European* Workmen; but he reſpects the *French* moſt, of whom he has at preſent many skilful and excellent Watchmakers and Jewellers. He gives 'em very munificent Salaries; and there are ſome of 'em that receive 2500 *Livres per Annum*, which together with all neceſſary Proviſions, amounts to a great Summ. The King eſteems their Labour ſo dear, that he will have 'em work for no body elſe. He alſo entertains ſome *Chineſes*, and a great number of other Artiſts from all the Nations of *Aſia*.

His manner of taking the Air on Horſe-back, and other Diverſions.

All thoſe Lords who have the Honour to aſſiſt at theſe Feaſts of the King of *Perſia*, are oblig'd to wait upon him, whenever he goes on Horſe-back. He mounts oftentimes to receive the Petitions of his Subjects as he paſſes, and to entertain himſelf about Affairs of State, with his *Etmadaulet* and other Miniſters; and ſometimes to ſee the Exerciſes of the young Lords of his Court, perform'd on Horſe-back in that fine Courſe that *Cha Abbas* his Grandfather made, to ſet off the City of *Iſpahan*.

Cha

Cha Abbas having a mind to fix the Seat of his Succeſſours at *Iſpahan*, ſpar'd no coſt to adorn it with magnificent Palaces, Houſes of Pleaſure, and noble Walks; and amongſt the reſt, that fine Courſe he planted between the New and Old City, is one of the moſt bewitching: 'Tis a Walk very ſtreight and uniform, more than two hundred Geometrical feet broad, and two good *French* Leagues long. It is ſet on each ſide with a great number of Plane-Trees, which are large, high, and ſpreading; and whoſe Leaves being of the bigneſs of thoſe of a Vine, make a very agreeable Shade. This Courſe beginning at the declining of the Mountain *Sofa*, is made round; ſo that the Fountain which is in the middle, throws its Spouts agreeably on all ſides, into great eight-corner'd Baſons as large as Ponds; which receiving their Force with regret, returns 'em into ſeveral other Baſons, at three hundred Paces diſtance one from another, which muſt needs be thought to make a very pleaſant Sight. Between the ſpaces of theſe Baſons, are the King's Royal Houſes on both ſides of the Walk, one over-againſt another; they

A fine Courſe.

Its Deſcription.

are built after the same manner, and their Structure is both commodious and magnificent. They have many Stories, distinguish'd by Balconies, and which advance upon the Course: Their Fronts are embellish'd with Paintings, and enrich'd with Leaves and Flowers of Gold, in *demi Relievo*.

Another Course. This Walk is cross'd by another, less both in length and breadth, but which has a very fair Canal in the middle of it, of about twenty foot broad, and six in depth. The Walls on both sides are open, Pallisado'd with Iron gilded, and which gives a very delightful Prospect into the King's Garden.

A fine River. The River *Zendroud* cuts the Course a little below the Walk: The Chanel of this River is very large, and would be much more did not the Gravel, which it brings from the Mountains where it has its Source, many times hinder its overflowing; but nevertheless it has sometimes gain'd ground, and made it self an advanc'd Shore. 'Tis a very fine River during the Winter; but being the only one that serves the Plain of *Ispahan*, they cut so many Drains out of it to water their Lands, that in Summer it is almost quite dry. 'Tis a great

great matter of diſpute what becomes of its Waters in the Summer: Some ſay they are loſt in thoſe Drains about the City of *Yezd*, others, that they are ſwallow'd up in a Hole there, whoſe End is not known; for their Streams are not to be trac'd any farther.

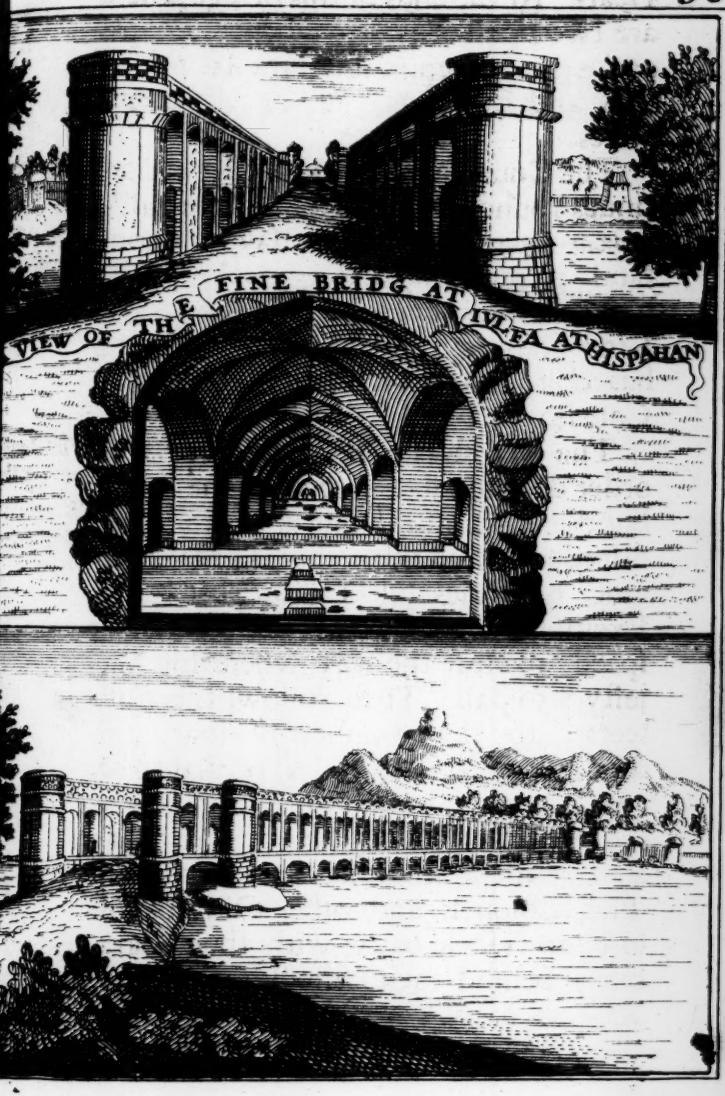
The River of *Zendroud* thus not being able in Summer to ſupply with Water the vaſt Plain of *Iſpahan*, the King had a deſign to give it Communication with *Ab-Couran*, which is a great River, ſeparated from it only by a little Mountain about ten or twelve Leagues above *Iſpahan*. Monſieur *Geneſt*, a *French* Enginier, undertook to join 'em, and had taken his Meaſures accordingly, either to cut an Hole through it, or to divide it by way of Mines; but *Chiek Alikan*, who was then Chief Miniſter, oppos'd this Deſign, becauſe the Country about *Iſpahan* would have then become ſo fertile, that he ſhould have been depriv'd of the great Rents he receiv'd from the Province of *Kermoucha*, where he had a great number of Villages; and from the Government of *Hamadan*; which two generally ſupplied this Country with Corn, when they wanted. This great

Lord had so prevailing an Authority above the Interest of the State, that he perswaded the King the Waters of *Ab-Couran* were not good, and therefore would utterly spoil those of *Zendroud*. Some other Lords were engag'd in the same Interests, and therefore vigorously supported this Opinion, insomuch as they easily prevail'd to baffle this Design.

A fine Bridge.

Its description.

The Bridge that goes over the *Zendroud*, is an admirable piece of Workmanship; it is above 300 Geometrical Paces long, and proportionably wide: the Walls on both sides of it are not less than 10 foot in heighth, and 6 in breadth, and which have every 10 paces great oval Holes, thro' which are seen on one side another Bridge far exceeding this; and on the other you have a prospect of the Suburbs of *Julfa*, which is a Colony of the *Armenians*. The Walls of this Bridge are so very thick, that there is an hollow quite through from one end to the other; and at every one of the oval Holes, there is a secret pair of Stairs to go down to the River, and to walk under the Arches, which are very commodious, to avoid Crowds, and to defend People from the excessive Heats


VIEW OF THE FINE BRIDG AT IVLFA AT ISPAHAN

Heats. At the ends of this Bridge, there are two ſmall Towers, whence People are us'd to go upon the Parapets Mornings and Evenings, to refreſh themſelves.

How far the Courſe continues round.

The Courſe we were ſpeaking of continues round even to the Palace call'd *Hazar-Dgerib*, that is to ſay, a thouſand Acres, though its encloſure be more than ſix thouſand. 'Tis here the King goes to refreſh himſelf, after he has took an Heat with his Lords in the Courſe.

The manner of the King's March.

The March is noble, and very well order'd, as to all that precede the King; but there is nothing but confuſion and diſorder behind him, thoſe Lords obſerving no Rules of Diſtinction. The Exempts of the Guards run before full ſpeed, to clear the way where his Majeſty is to paſs: Then follow the Fuſileers, to the number of four hundred, or thereabouts, who march in two ſtreight Lines on the extremities of the Courſe: They have every one a red Taffeta Streamer on their Guns. The Colonels and other Officers follow on Horſe back, with their Carabiens behind their Shoulders, as the *Arabians* carry 'em. After theſe march

they that carry the King's Arms, together with the several Distinctions of their Office; one carries his Arquebuss, another his Sword, a third his Quiver, a fourth his Bow, and the rest other Arms of such-like nature. Then follow the Great Master of the Houshold, the Great Master of the Wardrobe, the Great Master of the Horse, and the Great Gentleman Carver, with their several Officers; a great many Led-Horses come after them richly accoutred; then come the Officers of the *Sophi's*, with the Ushers of the Palace, who carry every one an Axe; after these the Introducer of Ambassadours; Then the fourty Stewards of Honour go before the Great Master of the Ceremonies, who marches alone to prevent Disorders and Obstacles in the way. Then follow the Pages and Children of the *Haram* on Horse-back well mounted; next the *Umbrella* Carrier, and he that prepares the King's Tobacco follow these Pages. Lastly, the Chief Ennuch goes immediately before the King, who marches in the middle of Twelve Footmen, and who always allows the Honour to any of his Ministers to discourse with him upon the

the way: The other Lords and Gentlemen follow confuſedly one another.

The King's manner of Hunting with the Ladies of the Haram.

The King is attended after the ſame manner when he goes a Hunting; but when he goes to give Diverſion to his Queen, the Princeſſes and other Ladies of the *Haram*, over and above the former Perſons, he takes alſo with him the Officers of that place, who are all Eunuchs. Before he ſets out, all Male Perſons whatſoever are commanded to retire from the Places he muſt paſs through. The Fuzileers guard the Avenues, within half a League of him every way; and the ſubaltern Eunuchs obſerve if the Fuzileers Curioſity does not oblige 'em ſometimes to look back; and the Eunuchs of an higher Rank Marſhal the Ladies, who go in order all on Horſe back. They give no Quarter to any Men they meet on the Road, nor even to Boys that are paſt ſeven years old, if they ſurprize 'em in the Roads that are guarded; they puniſh them as ſeverely as if they were Traytors, for daring to attempt any Glances on thoſe that the King holds ſo dear. As for the Women, they may have leave to go to ſee this March; and 'tis from them only that I have learn'd theſe particulars. The

Magnificent Equipage.

The King has always with him a double Equipage, that he may change, as often as he pleases, and that every thing may be ready where he arrives. His Pavillions, and those of his Ladies are very rich, great, and splendid; they are of rich Silks embroider'd with Gold and Silver; they are so very large, that they contain within 'em Baths, great Tanks of Water, and movable Gardens of Flowers. The Ladies Apartments under these Pavillions, are as impenetrable to Men's Eyes, as the Walls of the *Haram*.

Who guards his Tent a-Nights.

The Great Lords begin to move so soon as they are advis'd the King is a-bed. The *Etmadaulet*, the other Ministers, the *Vali's*, and the *Kan's*, keep guard about the King's Tent all Night: They relieve one another; and as soon as one is come, the Usher of the Chamber cries out, That *such a Lord*, whom he never names but by his Office, *is come to the Door*. This is done because the King should be the better inform'd of their Vigilance: And one of these Great Lords must be very sick indeed, if he can be excus'd from this Duty. The Eunuchs keep guard in the Womens Apartments with the same diligence.

These

These Lords have scarce ever any rest, for as soon as the Day appears, they are oblig'd to be upon starting of Game, and to drive 'em together in Crowds to that place where the King has design'd to come with his Ladies. These Ladies are very *Amazons*; they know how to manage and spur an Horse, as well as the greatest Jockies: They can run down great Beasts, and dart 'em with Arrows when they have done, and which they level with wonderful dexterity: They follow the King with Hawks upon their Fists, and which they slip when he commands 'em, and ride full-speed when they see 'em mount; and when they have a mind to re-call 'em, they beat a sort of little Drum, which they carry on the Pommels of their Saddles, with the ends of their Bridles: But if they strike any Game, they come immediately and show it to the King: If they be Cranes they have kill'd, the King pulls out the Feathers, and divides 'em amongst 'em, and of which they make Feather-Caps. The Great Lords also put 'em upon their Turbans, when the King permits them to Hunt with him.

Who starts his Game.

The Ladies Address.

The

Their Exerciſes in the Haram.

The cloſe encloiſtering of theſe Ladies in the *Haram* would be inſupportable, if they did not altogether baniſh Idleneſs, and take care to ſweeten their Solitude with diverting Exerciſes; they are there taught to Ride, to draw the Bow, to fire the Fuſil, to courſe the Deer, and in fine, to Paint, Dance, Sing, and play upon all ſorts of Muſick. They alſo there learn Poetry, Hiſtory, and the Mathematicks. In ſhort, every thing that may become 'em to render their Retreat the more agreeable.

The King has but one lawful Wife

This King *Solyman* has but one lawful Wife, to whom is given the Quality of *Caſſa*; that is to ſay, the Chief Lady, or Lady of Diſtinction. She has not the principal Honours done her, as long as the Queen-Mother lives, who is call'd *Navab Alié*; that is, Moſt High, and Moſt Puiſſant Lady. There are above eight hundred Women in this *Haram*, but which are not all Concubines, for there are a great many of 'em that wait upon the Princeſſes of the Blood, and other Princeſſes of *Georgia*, *Circaſſia*, and *Laureſtan*, who are all brought up in the *Haram*, with the Daughters of Governours, and of other

A Persian Lady

other great Lords of the Empire, until the King does otherwiſe provide for 'em, ſuitable to their Birth and Condition. They are here educated in all manner of Modeſty and Chaſtity, inſomuch that there is ne'er a Lord in the Realm, but would think himſelf honour'd to have any of them for his Wife. Theſe Princes and Lords alſo ſend their Sons into the King's Service, to learn the engaging Manners of the Court, and how to behave themſelves with Wit and Addreſs. They are here taught the Law and Military Exerciſes.

The Womens Habits.

The Womens Apparel in *Perſia*, does not at all differ from the Mens, but it is always richer, and more ſplendid: They wear no Turban; but their Foreheads are covered with an Head-band of three Fingers breadth, cover'd with enamel'd Gold, and ſet with Rubies, Diamonds, and Pearls, and the Border that hangs from it is of Gold Crowns of *Venice*, which make a very agreeable Fringe. Their Hair hangs behind all wreathed in Treſſes; their Heads are wrapp'd in Caps embroider'd with Gold, and encompaſs'd with a fine brocarded Scarf, part of which flows behind, even down

to

to their Girdles. They wear Pearl Necklaces about their Necks; they gird themselves with Girdles four Fingers broad, which are all over cover'd with Gold Plate; this Gold is engrav'd or emboss'd, and many times set with precious Stones. Their Under-garments are of Brocard with Gold or Silver Grounds, and their Upper a sort of Justacorps very rich, and furr'd with Martins Skins: These have Sleeves in the Winter but none in the Summer. They never wear Stockings, because their Breeches come down streight, even to their Ancles. In the Winter they put on a sort of very rich Shooes embroider'd, which they use only as Men doe Slippers. They have a sort of Red Pouder, with which they paint the Palms of their Hands, the Soles of their Feet, and the Ends of their Nails; also they black their Eyes with Tuty. Blew, Gray, and Ash-colour'd Eyes have no esteem with them; the Black only are priz'd. The Men also paint their Beards black.

Smart Raillery of the Mogul's Son.

The King having eight Years since receiv'd the Son of the *Great Mogul*, with a great deal of Honour, at his Court, he one day ask'd him, *What*

he

be thought of his Lords, and other Officers? To which this Prince reply'd, *That he thought they had every one a very good Mien; but he was amaz'd to ſee not one old Man amongſt 'em.* Which Reflection the King took ſo great notice of, that he forbad all his Courtiers from that time to paint their Beards; ſo that the Audience following, this Prince was as much ſurpriz'd with the many Gray-beards, as he was before with the Black.

Hunting. The Lords

Whilſt the King thus takes his Diverſion in Hunting with his Ladies, the Lords of the Court take theirs alſo amongſt themſelves, but they muſt be ſure they do not come within the King's view: He permits them ſometimes to Hunt with him, and 'tis then he is wont to chaſe the great Beaſts. He oftentimes ſlips his Dogs at Hares, Coneys, Deers, Leopards, Wolves, and Boars; but then what they take is always their own Fees. Veniſon, and other Fleſh of that kind, which the *Perſians* love very heartily, ſeems to them defil'd, when it has once touch'd a Dogs Jaws; and 'tis a Maxim of their Religion, *Not to eat any thing that has been torn by any Beaſts*, becauſe they then

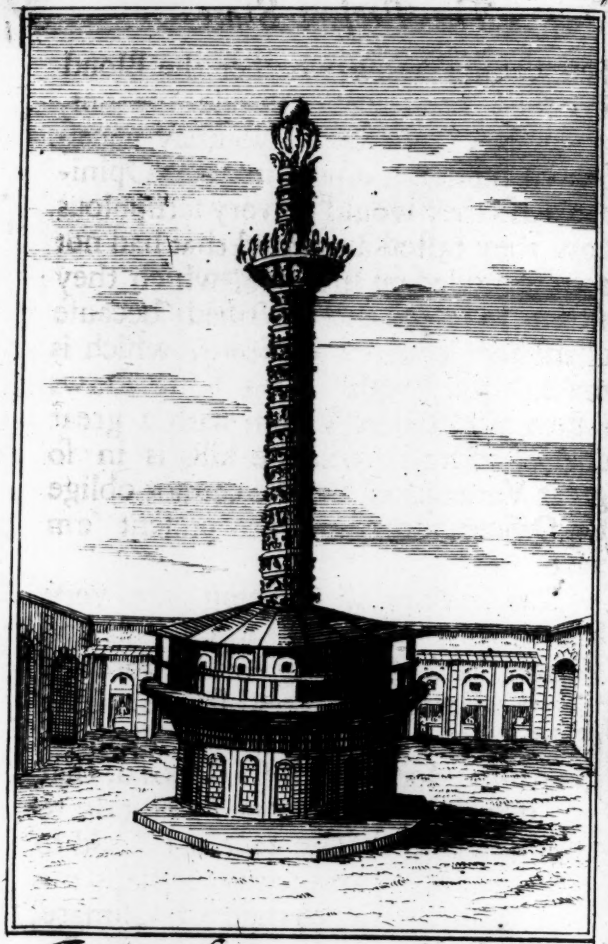
then cannot know whether the Blood was ſhed on the South-ſide or not, which is a Condition abſolutely neceſſary to render it lawful in their Opinions. Alſo they would be very ſcrupulous how they taſted any Fowl that had not been wounded on that ſide, which they eſteem ſo ſacred and ſanctified, becauſe of the Sepulchre of *Mahomet*, which is towards the South. This King draws a Bow and ſhoots a Gun with a great deal of addreſs; what he kills is in ſo great Veneration, that he cannot oblige his Officers more, than to preſent 'em part.

Perſian Superſtition.

Long Seaſons for Hunting.

The Seaſons of Hunting are very long; they continue almoſt all the Winter, and the King never forbears 'till the Froſts are very ſevere: The Cold alone is not capable of diſcouraging him; for *Perſia* is ſo diſpos'd, that you need but go from one Mountain to another, to paſs from exceſſive Cold to exceſſive Heat; and 'twas perhaps this variety and eaſie change of Climate, that enclin'd *Ahaſuerus* to make his Reſidence at *Suſa*, before the many other fruitful and fair Povinces he was Maſter of, becauſe the Mountains here are ſcorching hot in on ſituation, and very tem-

Different Climates.



Tower of Bones and Hornes

temperate and refreshing in another; for the Summer is moderate at *Sultanie*, and the Winter at *Bagdat*. The first Kings of *Persia* pass'd the Summer in the first Town, and the Winter in the last.

Cha Abbas took so great a number of Beasts in one Hunting he had with his Lords, that he built with 'em a Trophy of new Invention: He caus'd their Bones to be gather'd together, and rais'd a *Minarés*, or Tower in the middle of *Ispahan*, the Structure whereof was no less agreeable, than absolutely new; it is made only of Stags Horns and Carkasses, and Bones of other Animals, but which are plac'd together with a great deal of order and exactness. It is round, and resembles a Pyramid of Columns rais'd one above another, because it is divided by Capitols, that seem also Pedestals to the other Columns: The binding about of these Capitols is with Thigh Bones, whose Joinings together look very well. The Balcony and top of this Pillar are of the tallest Staggs Horns; the bodies of the Columns are compos'd of the smallest Bones and Horns: Its symetry is every-where kept so exactly, that Strangers,

Tower of Heads, &c

Strangers, whoſe Curioſity leads 'em to this Tower, know not which to admire moſt, whether the Niceneſs of the Structure, or the Induſtry of the Workmen, whoſe Art has been ſo much the more wonderful, as they have known how to compoſe ſo noble a Piece of Architecture, out of ſuch foreign and ſtrange Materials.

The King's Revenue. One may very well ſay, that all *Perſia* is in the King's Demeſns; for if the Lords poſſeſs great Eſtates, it is but look'd upon as the King's Bounty, and who can take them again, when they fall into diſgrace; nay, the Children of his moſt faithful Servants do not inherit unleſs he pleaſes.

There is no other extraordinary Revenue in *Perſia* but Land-Taxes and Aids.

The Taxes. Theſe Taxes are only upon Land; the King has about Fifteen pence of our Money out of every Acre, which if *Perſia* were as *France* is, would amount to a great many Millions; but that Country is every-where fill'd with Mountains and Deſarts; and there are no Lands of any value, but only thoſe that can be over flow'd, for the Winter, which is very ſhort, being gone, there

there falls no more Rain in *Persia*. The *Christian* Tribute is not like these Land-Taxes, for they pay so much an Head, *viz.* those of Fifteen Years old, Seven Livres and Ten Sols; and those of Twenty, Fifteen Livres. *Christian Tribute.*

The principal Custom-Houses in *Persia* are that of the *Persian Gulf*, and that of *Guilan*, whence comes the Silk: That of the *Persian Gulf*, which comprehends the Ports of *Bandar Abassi*, *Bandar Congo*, *Bandar Ric*, and the Isle of *Baharin*, is farm'd at Threescore and five thousand *Tomans*, which make of our Money Two millions Nine hundred and twenty five thousand Livres. *The Custom-Houses.*

The *English*, for having assisted *Cha Abbas* to take *Ormus* from the *Portuguese*, shar'd the Customs of *Bandar Abassi* with the King of *Persia*; and the *Portuguese* those of *Bandar Congo*; but at present they have little or no Benefit from 'em.

The Customs of *Guilan* bring the King in Fourscore thousand *Tomans*, which make Three millions and Six hundred thousand Livres of our Money.

The Customs of *Tobacco* produce Two millions and 500 thousand Livres; and those

thoſe on the Oyl of *Naphté* about a Million. This Oyl is brought from *Sciamaki*. I can't tell how much the Pearl-Fiſhing at *Baharin*, the Fiſhing at *Guilan*, or the Mummy they draw out of Wells in certain places of *Perſia*, and not embalm'd Bodies out of the Sands like thoſe of *Egypt*, produce the King. That which diſtills from a Rock near the City of *Lar* is ſo precious and ſo rare, that none but the King has of it. I am alſo ignorant of what duties are laid upon Weights and Cattle; but I know they give two Sols and ſix Deniers for every Beaſt, and fifteen Deniers for an Hundred weight of all Commodities ſold in Markets.

Searchers. The Searchers of the High-Roads take Five Sols for every Horſe-Load of Merchandiſe without opening, or examining what it is. The Governours of Provinces farm theſe, and the foregoing Cuſtoms; and that is the reaſon I could not learn what they were worth.

The King gets a ſwinging Summ from Bawdy-Houſes; but *Cha Abbas* fearing to fully his Treaſury with Money rais'd from ſo infamous a Commerce,

merce, order'd it ſhould paſs the Fire to purifie it, that is, be employ'd to defray the expence of Flambeaux, Illuminations, and other artificial Fireworks that are made at the King's charge.

Intendant of the Cuſtoms.

There is in every City a *Vizier*, or Intendant of the Cuſtoms, who collects all theſe Duties, and out of which the Governour has always Ten *per Cent.* for his part. For he has no other Revenue than what is aſſigned him upon theſe Duties, and the ſeveral Cauſes he determines; where he always takes the Tenth of the Summ adjudg'd. But his Officers are maintain'd out of the Royal Treaſury; for only thoſe of Gariſons who compoſe his Court, are entertain'd in his Government. Theſe Soldiers ſerve both for Meſſengers and Collectors of Taxes.

Trooper's Pay.

Theſe Troopers are maintain'd out of the King's Demeſn Lands. He gives a County to a Colonel, and ſuch a number of Villages to a Captain, on condition they raiſe their Soldiers Pay out of 'em. A Trooper's Pay is an Hundred Crowns a Year. The Generals are alſo provided of Governments to defray their Charges, and thoſe Princes

ces that retire into *Perſia*. The Ambaſſadors and Gueſts who are entertain'd at Court, are all charg'd upon the Demeſn Lands, which alſo furniſh Expences to the Kings Houſhold. Thus all Charges paid, the King lays up every year Eight hundred thouſand Tomans, which make 28 millions of Livres.

The King's vaſt Revenue.

The King's Guards. The King's Guards are compos'd of Fourteen Thouſand Men, who are divided into Five ſeveral Bodies.

Five Bodies. The firſt is that of the *Sophi*'s; but which is none of the moſt Honourable, as I obſerv'd before: Nevertheleſs they have the neareſt Guard to the Gate of the *Haram*. They make together a Body of Two Thouſand Men, over whom the *Echik Agaſſi*, or Great Captain of the Guard is Colonel.

The Second is the *Dgez Hairtchi*, that is, *Guards du Corps*. They perform Duty in the Inner Court of the Palace. Their Body is compos'd of Four Thouſand Men, whoſe Colonel is the *Toptchi Bachi*, or Great Maſter of the Artillery.

The Third is of the *Kouls*, or King's Slaves, who keep guard in the Cloyſters between the Firſt and Second Gate

Gate of the Palace. Their Body alſo conſiſts of Four Thouſand Men, of of whom the *Kouler Agaſſi* is Colonel.

The Fourth is of the Fuſiliers, who guard the Entrance into the Palace. Their Body is of Two Thouſand Men, commanded by the *Tfankchi Agaſſi*.

The Fifth is of the *Kaurs Yſaouls*, who are the Meſſengers on Horſe-back. They make Two Thouſand Men; whoſe Captain is the Great Conſtable. But when they are in the Country upon Duty, they are commanded by the Captain of the Watch. Theſe Meſſengers watch a-nights about the King's Palace. They remove the People out of the way when the King gets on Horſe-back, keep ſilence in the *Divan-Begui*'s Courts, perform all Executions, Seizures, Arreſting of diſgrac'd *Kans*, and cutting off their Heads whenever the King commands it.

Order of Mounting the Guard.

The Five Colonels that command theſe Troops, mount the Guard in their turns; and they are never reliev'd but from three Days to three Days. Their Troopers are Tablers whilſt they are upon the Guard, and they have, over and above, Three

Hundred and Fifty Livres paid 'em a Year, which is aſſign'd 'em out of the Demeſns. They are all oblig'd to accompany the King when he commands the Army in Perſon, except only the *Sophi's*, who are left to guard the outſide of the *Haram*, whilſt the Eunuchs guard the inner. The chief Eunuch has ſupream command over theſe, as alſo of governing the Kingdom in the King's abſence.

Number of Troops to guard the Frontiers.

The Kingdom of *Perſia* is of great extent, yet has a great many Enemies from thoſe *Mahometans* of a different Sect, who have always for 'em an unappeaſable Averſion. Whence it comes that the King is always oblig'd to keep a ſtrong Guard upon his Frontiers, *viz.* 12000 Men in the Province of *Candahar*, which confines with the Great *Mogul*; 20000 in *Koraſſan*, which borders with the *Tartars* of *Balk*, *Bocara*, and *Samarkand*; 15000 in *Mazandran* and *Guilan*, which border with the *Moſcovites* and *Coſſacks*, by the *Caſpian* Sea; 12000 at *Derband* and *Chirvan*, which confine with the ſame People: And alſo a great number at *Circaſſia*, *Georgia*, and *Colchide*; 20000 in *Media*, whoſe Upper part confines with

with *Turcomania*, and Lower with *Curdiſtan*; 12000 at *Erivan*, which borders with the Empire of the Grand *Signior*, towards the Leſſer *Armenia*; 12000 in *Laureſtan*, which confines with *Bagdat*; 15000 in the Province of *Suſa*, which confines with *Arabia*; and 12000 in the ancient *Perſia* and *Karamania*, which extend themſelves from the *Perſian* Gulf even to the River *Indus*.

Number of the Ordinary Forces.

Theſe Troops, together with the King's Guards, make no leſs than an Hundred and Fifty Thouſand Men, without comprehending the Gariſons of Cities which are in the Heart of the Kingdom. They are all provided for out of the Demeſns, and confiſcated Eſtates. By this we may judge what prodigious Army the King of *Perſia* is able to have on foot upon any extraordinary Occaſion. He has little or no Infantry, becauſe they could not ſupport the Fatigues of Deſarts and Mountains, which *Perſia* is all over full of. And they make uſe of little or no Artillery for the ſame reaſon; for they have no need of it to defend their Towns, which have neither Walls nor Fortifications, and therefore muſt truſt wholy to their Bodies. Alſo

No Infantry or Artillery, and wherefore.

none of the Castles on the Frontiers could ever be able to resist. The Fusiliers I spoke of before, are never on Foot, but when they guard the King at home; for when they accompany him to the Wars, they are always mounted.

Their manner of fighting. The *Persian* Battles are never regular: They throw themselves upon their Enemy in round Bodies. They shoot their Arrows, and then retire; but it is dangerous to pursue 'em, for they are very dextrous at levelling behind them, tho' they are flying upon full speed. They are subtle, and know when to engage an Enemy, where they can divert the Water, and so make 'em perish with Thirst. They are also very cunning at flying to Ambuscades, where they can cut their Enemy to pieces. Their Horses are extraordinary, for they can clime those places where a Footman would be scarce able to pass.

Their Stratagems.

No Forces by Sea. The King of *Persia* has no Forces by Sea, and he only reserves to himself a Soveraignty over the Gulf of *Ormus*, the *Arabian* and *Caspian* Seas. His Subjects don't love Navigation; for they have it in so great abhorrence, that they call those *Nacoda's*, that

that is, *Atheiſts*, who expoſe their Lives upon ſo inconſtant in Element. This no doubt extreamly pleaſes the *Armenians*, who have all the Commerce by Sea of this Kingdom.

'Tis a great Advantage to a Sovereign to have ſo numerous an Army at his command, but much greater to have it in the power of his Treaſury to augment it as far as he pleaſes. His Treaſure which his Father left him has been very much encreas'd ſince his coming to the Crown; for I believe above Twenty Years, there has never a Day paſt but there has come into his Exchequer 50000 Livres. This is enough (without doubt) to govern his Kingdom quietly, and to augment it, if he pleaſes, by new Conqueſts. And nothing, that I know of, hinders him to put 'em in Execution but his ſingular Goodneſs: For his Power is abſolute over his Subjects, who are all almoſt Slaves; his Miniſters are Skilfull and Active, his Counſellors great Politicians, and well adviſ'd; and his Soldiers valiant.

Preſent Treaſury augmented

I believe there is not in all the World a more abſolute Deſpotick Government than that of *Perſia*: For the

Authority of the King of Perſia.

King is ſo entirely ſuch, that he need never Regiſter his Commands to have 'em executed, but diſpoſes of the Lives and Eſtates of his Subjects without ever acquainting his Privy-Council. I'll give you one Example in the Perſon of *Abdel Kaſſamkan*, Governour of the City of *Hamadan*, Metropolis of a Province in the Kingdom of *Media*. This Lord having obtain'd this Government by his Merit, and of which he had given ſufficient proofs in the charge of *Divan Begui*, which he had executed Nine Years, incurr'd the King's diſpleaſure, upon a falſe Accuſation of an *Arabian* Merchant, employ'd by his Enemies to that purpoſe. The King immediately diſpatched an *Yſaoul* or Meſſenger to command him to Court. This Fellow coming to the Governour's Palace whilſt he was doing Juſtice, without any Ceremony, immediately crowded into the Chamber of Audience, and inſolently march'd up to the *Kan*'s Seat, when forbidding him to ſtir, he arrogantly acquainted him that he had diſpleas'd the King. The *Kan*, who had all his Officers about him, and more than Four Hundred Soldiers in an adjoyning

joyning Court, reply'd only, *I am the King's Slave; I reverence his Orders: Put in execution what you are commanded.* When at the ſame time taking his Girdle from his Waſte, he preſented it to the Meſſenger; who ſnatching it from him, inſtantly bound his Hands behind his Back. Then the *Kan* throwing his Turban upon the Ground, offer'd him alſo his Head: But the Meſſenger told him, that his Orders extended only to the ſeizing of his Perſon and Goods. Which Order having given to the *Vizier*, or King's Lieutenant to read, he immediately enter'd his *Haram*, ſeiz'd upon whatever he found, and drove out his Women after a very ſhameful manner. thus his Houſe being pillaged, and all his Goods confiſcated, he was led bound to Court, after the rudeſt and moſt ignominious manner imaginable. He remain'd there Nine Years as a private Perſon, without either Equipage or Retinue, and without ever daring to appear before his Prince. But at length Fortune began to change in his favour, and the Conſtable, who was the cauſe of his Misfortune, fell himſelf into a deeper Diſgrace, whoſe

He is cleared by the Ruine of his Enemy.

tragical Circumſtances are but too remarkable not to relate.

Tragical end of the Conſtable.

This Conſtable's name was *Sarou Kan*, who over and above the charge of this Office, had alſo the ſuperintendency of Money, and of the Governments of the Provinces of *Hamadan*, *Cazran*, and *Sambran*. The firſt blow that made him ſtagger was given by the *Kan* of *Kermoncha*, Son of the laſt *Etmadaulet*, who complain'd to the King, that the Lieutenant of the Conſtable at *Hamadan* ſacrific'd to the particular Prejudice his Maſter always had towards his Father, the Lives and juſteſt Intereſts of all the Lords of his Race, who were very numerous in that Province: And the better to ſupport his Accuſation, he produc'd the Proceedings of the Maſſacre of the principal of his Family, word for word. The Conſtable preſently began to juſtifie himſelf in denying the Fact; but the King having referr'd the Examination of the Matter to the Great Maſter of his Houſhould, told the Conſtable, That if he were convicted, His and his Lieutenant's Head alone ſhould not ſuffice to revenge ſo much Innocent Blood.

Firſt Accuſation.

The

The Second Blow was upon account of the Money he had Superintendance over; for he was accuſed of great Miſdemeanors in that Office, and of having put the whole Kingdom into diſorder. The King for this began to reprehend him with a great deal of heat: Whereupon he had the Impudence to retort, and tell his Majeſty, He knew not what ſort of King he was, to believe ſo eaſily the Malice and Calumnies of his Enemies. This ſo nettled our Monarch, that the Death of this Lord had undoubtedly enſued his Diſpleaſure, had not the *Etmadaulet* fell on his Knees, and immediately beg'd his Life. *Second Accuſation.*

Laſtly, The ſudden return of *Abdulla Sultan*, Son to the *Kan* of *Merva*, from the Country of the *Usbeg Tartars*, where he was Priſoner, was the unavoidable occaſion of the final ruine of this Conſtable. This *Sultan*, who has been always acknowledged to be one of the moſt valiant Captains in all *Perſia*, having receiv'd Orders Three Years before to go to defend the Caſtle of *Mourg-ab* againſt the *Uſbegs*, who were come to beſiege it, parted from *Hiſpahan* with 300 Horſe, *Occaſion of his Ruine.*

and the King's Orders to the Governour of *Herat*, to equip him with as many other Troops as he ſhould have occaſion for in this Expedition. But ſcarce was he got to *Mourg-ab*, but he was inveſted with Twelve Thouſand *Uſbegs*: Whereupon he immediately diſpatch'd a Courier to the Governour of *Herat*, to ſend him inſtant Supplies. But this Governour, who was a ſworn Enemy of the *Kan* of *Merva*'s, being glad of this occaſion of ruining the *Sultan* his Son, receiv'd theſe Couriers without giving them any Anſwer. He was alſo ſo treacherous as to write to the Commander of the *Usbeg* Army, to proceed without fear, and to give no Quarter to the *Sultan*. He alſo diſpatch'd another Courier to the Prince of the *Usbegs*, *Balk* and *Bocara*, to exhort him to profit himſelf now that the King was as it were in a Lethargy, and that he never would have again the like opportunity of regaining the Province of *Coraſſan*. And moreover that he might be ſure of the Conſtable, and of him, for that they were both his ſworn Friends, and he thought they might be allow'd

Governour of Herat's *Treachery.*

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Authority enough between 'em to hinder any Succours being ſent to *Abdulla Sultan*.

The *Sultan* receiving neither Anſwer nor Aſſiſtance from the Governour of *Herat*, made all poſſible haſte to Court, where the death of the *Etmadaulet*, and the long vacancy of his Office, obliging him to put his Buſineſs into the Conſtable's Hands, who had always intelligence with the Governour of *Herat*, and who had the ſame inclinations for his Ruine, he receiv'd no more ſatisfaction at Court than what he had done before from the Governour. The Conſtable alſo being unwilling to yield in Treachery to the Governour, writ to his Son the *Kan* of *Sambran*, to prevent any of his Troops going to the aſſiſtance of *Abdulla Sultan*; and alſo commanded him to ſend a Letter to the Prince of the *Usbegs*, written by him, to the ſame effect as that of the Governours. The *Sultan* finding his ſtay vain, and being unwilling to diſoblige his Prince with Delays, which might ſeem the effect of Cowardice rather than Neceſſity, return'd to his Charge without ſo much as ſeeing the King.

Vacant two Years.

In

A famous Siege.

In the mean time, the *Usbegs* pres'd on vigorously the Siege of *Mourg-ab*, and *Abdulla Sultan* defended himself with no less Courage than he was attack'd; for having lost all hopes of Relief, he was resolv'd to die as bravely as he could: He arm'd as many of the Inhabitants as were able, with whom he made several successful Sallies. But this Advantage over the *Usbegs* did not procure him any long Quiet; for they having receiv'd a Reinforcement of Eight thousand Men, push'd the Siege on with greater Vigour than before. Whereupon *Abdulla* not knowing of their Recruits, attempted a second Sally; where being over-power'd with Numbers, he was forc'd to retreat with the total loss of the City, and shut himself up in the Castle: But scarce was he enter'd there, when the Garison and Inhabitants being tired with so long a Siege, and not seeing any Succours come to their assistance, immediately revolted against him, and admitted the Enemy. Thus *Abdulla Sultan* seeing all Hopes lost, hearken'd to no Motives but those of extream Jealousie, which the *Persians* have all of their Wives, and by which he thought to save his from Infamy: He therefore began

The Revolt of the Besieg'd against the Sultan.

His strange Resolutions.

gan to repreſent to her, that the Caſtle was irrecoverably loſt, and that ſhe was in danger of being diſhonour'd by the mortal Enemies both of her Nation and Religion. Whereupon ſhe ſnatch'd the Ponyard he wore by his ſide, and buried it in her Boſom. The *Sultan's* Siſter follow'd her barbarous Example; but his only Son, who was yet too young for ſuch an Action, had his Father's inhuman Help to diſpatch him; for ſnatching the Ponyard all reeking with Blood out of his Siſter's Breaſt, he plung'd it into this innocent Youth's Heart, chuſing rather by a falſe *Idea* of Honour to murther his own Son, than to ſuffer him to be led a Captive with equal danger, by the Enemies of his Prince and Religion.

His Wife ſtabs her ſelf. His Siſter alſo. And he himſelf his Son.

Thus having ſeen the total Extinction and tragical End of his Family, there was nothing more remain'd but that he ſhould think of dying himſelf: Whereupon ruſhing with fury into the thickeſt of his Enemies, he made no ſmall havock of 'em with his Scymiter; but tho' he expos'd himſelf to ſo many, yet he did not meet with that Death his Deſpair fought after; for overpower'd with their Force, he at length dropp'd

dropp'd in his own Bloud, where his Enemies taking him up, they immediately dreſs'd and bound up his Wounds, and then led him Captive.

He is made Captive.

The Rigours of this Slavery did not wholly appeaſe the Hatred of his Enemies in *Perſia*; for the Conſtable, who had then altogether the King's Ear, employ'd the Misfortunes of the Son, for the Ruine of the Father; and to that purpoſe gave ſo ſudden and ſubtile a Turn to the taking of *Mourg-ab*, that the King laid all the fault of this ill ſucceſs upon the Father of *Abdulla Sultan*, whom he immediately depriv'd of his Governments of *Merva* and *Marouchak*. Moreover, the Conſtable had ſo incens'd the King againſt him, that he would never be perſwaded to admit him to any Defence of Himſelf, or Juſtification of his Son.

The Conſtables Malice.

Nevertheleſs, *Abdulla Sultan* was not without ſome Conſolation in his Captivity; for *Sepan Kouli* Prince of the *Usbegs*, having no ordinary ſenſe of his Valour, us'd him well, and endeavour'd many times in vain to engage him to his Service; but promiſing him his Liberty, if he could end that War ſucceſſfully, which he then had with the

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Kalmouch Tartars, he at length prevail'd upon him to accept the Command of his Army; which he knew ſo well how to manage, that he quickly recover'd all the Slaves and Country that they had taken from this Prince; wherewithal the *Usbeg* Monarch was ſo well ſatisfied, that he kept his Word, and gave him his Freedom. And to convince him the better of his Reſpect, he deliver'd into his hands the Conſtable and Governour of *Herat*'s Letters, which had been the only cauſe of the loſs of *Mourg-ab*, the Maſſacre of his Family, and his own Captivity.

He commands the Enemy's Army.

He conquers and obtains his Liberty.

Thus being prepar'd for Revenge, he poſted immediately to Court, where he underſtood his Father had fallen alſo under his Enemies Ill-will; he arriv'd the 4th of *Auguſt*, 1691. where preſenting himſelf before the King, he was ſurpriz'd to ſee him alive: He receiv'd him very favourably, and the Audience laſted from Noon till Night. He ſpent all that time to unriddle to the King the Treaſon and Intrigues of the Conſtable and the Governour of *Herat*, with the *Tartarian* Prince.

His return into Perſia.

Diſcovers the Intrigue

This Conſtable was a Man of all the World that knew beſt how to manage

Condition of the Conſtable at Court.

nage his Tongue; the King lov'd him ſo extreamly well, that he paſt by thoſe things in him, that would have been capital Crimes in others: He was ſo well ſetled in his Prince's Favour, that he eaſily parry'd all the Thruſts were offer'd at him, upon the account of the Money-Miſdemeanour, and his Cruelty againſt thoſe of the Family of the late *Etmadaulet*; and moreover, upon this unexpected arrival of the *Sultan*, he was greater in favour than ever.

His Character. 'Tis true, he had all the neceſſary Charms requir'd in a Courtier, to make himſelf belov'd by his Prince; His Air was Noble, and Manners ſeemingly obliging; his Shape tall, and well-proportion'd; in ſhort, he was the fineſt Lord of all the Court. But the Beauties of his Wit far excell'd thoſe of his Body; his Diſcourſe was always engaging, eloquent, inſinuating, and genteel; and he could write in Verſe or Proſe as polite as any body. He knew how to manage his Talents ſo well, that he was look'd upon to be the moſt prudent, diſcreet Lord of all the Court. But nevertheleſs the King made him ſometimes drink, to hear him cenſure and rally the reſt of the Courtiers; and

His Wit.

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it was then that he could ſay or do any thing; yet ne'er a one of 'em all was in a Condition high enough to revenge himſelf. He was at this pitch of Favour, when the *Sultan* came to Court; yet however he was ſuddenly forc'd to yield to a ſtrange Turn of Affairs: His ſecret Enemies that he had at Court, were for the moſt part the Eunuchs, whom he had not the diſcretion to ſpare in his Railleries, inſomuch that they were not only contented to ſupport his Accuſations againſt him, but took alſo occaſion to diſcover to the King another Intrigue of his, which alone was ſufficient to ruin him. *His Enemies.*

Mariam Kanum, the King's Aunt, remaining a Widow ſome time after the *Sadre* her Husband's death, ſhe at laſt fell in love with the Conſtable, who it ſeems had not Prudence enough to prevent the Miſeries that Intrigues with Princeſſes of the Blood bring a Man into; for he yielded to her Paſſion, and they ſome time deceived the Vigilance of the Eunuchs about her: But the Jealouſie of his Wives encreaſing by his frequent abſence, they at laſt diſcover'd the whole Plot, and gave immediate notice to the Eunuchs; who not daring

ring to diſcover it to the King, becauſe of the Conſtable's being ſo great a Favourite, they were now reſolv'd not to loſe ſo plauſible an occaſion, but declar'd the whole matter.

The King's Cunning. The King, who has always been reputed very cunning, was reſolv'd to retain his Reſentments, till he had heard from the Princeſs's own Mouth, whether ſhe had any love for the Conſtable; and to that purpoſe caus'd her immediately to be call'd into his Apartment; where after a great deal of Diſcourſe, he at laſt acquainted her with the great Reſpect and Eſteem he had for her, and therefore was reſolv'd ſpeedily to re-marry her: Whereupon he began to propoſe to her many of his Favourites; but ſhe ſhew'd for 'em all an equal Diſlike, till at laſt coming to the Conſtable, he told her, he ſhould have propos'd him before, but that he thought he was too much in years for her Embraces: Whereupon ſhe not being able to conceal her Love, immediately told the King, that his Age was beſt ſuitable with hers; and moreover began to run on in ſuch a long harangue in his Commendations, that the King had no more reaſon to doubt of the truth

truth of what had been told him. Wherefore diſmiſſing her, he made her believe he would ſpeedily beſtow her upon the Conſtable; and ſo bid her retire, whilſt he diſpos'd of all things for the Nuptials. She being infinitely ſurpriz'd and pleas'd, kiſs'd his Feet, and ſo departed.

So ſawcy an Attempt upon the Royal Bloud, and the Treaſon diſcover'd by the *Sultan*, were more than was neceſſary to ruin the Conſtable: But nevertheleſs, the King calling in his Eunuchs again, they did not ceaſe to augment the Diſturbance of his Mind, by telling him, That the Intrigues the Conſtable had with his Aunt, might in time amount to dethroning him: And, That they thought they had reaſon to believe he deſign'd to place the Crown on his Majeſty's eldeſt Son's Head, who was Two and twenty Years old. I know no more of the Particulars of this Conſpiracy, but that the young Prince was not ſuffer'd to live, to ſucceed his Father.

The King being extreamly incens'd with theſe Relations, diſpatch'd away Three Couriers immediately to *Herat*, with expreſs Orders to bring him the

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Head of the Governour; but Death had prevented their Deſign, for he died three Days before. Next the King commanded the Conſtable's Son to be arreſted at *Sembran*, and the Lieutenants of *Kazran* and *Hamadan*. All theſe Orders were ſecretly executed by the Eunuchs, without either the knowledge of the *Etmadaulet* or Council. And all the Lords were extreamly ſurpriz'd, when they receiv'd Orders at midnight to come to the Palace.

The *Etmadaulet*, the *Conſtable*, the *Divan Begui*, and the *Superintendant* of the *Slaves*, appear'd the firſt before the King, being the Four Principal Officers of the Crown, when the King not ſo much as affording one favourable Look to the Conſtable, gave him preſently a ſurprizing Proſpect of his Misfortunes, which was augmented the more, when he ſaw the Guards reinforc'd with Two hundred Eunuchs in Arms about the King's Perſon. Nevertheleſs, he endeavour'd to conceal his Concern, and took his ordinary Place next to the *Etmadaulet*, to whom the King had given Wine, and to two other Lords; but took no notice of the Conſtable; which the Superintendant of

of the Slaves (being the King's great Favourite) obſerving, expreſs'd the Effects of Wonder in his Looks, and which gave the King occaſion to direct his Diſcourſe to him in theſe Words: *You ſeem ſurpriz'd* (ſays he) *that I take no greater notice of this Traytor; but that you may know I can do all things in due time, I command you inſtantly to riſe, and to go cut off his Head.* This Lord being frighted with ſo ſtrange a Command, immediately caſt himſelf at the King's Feet; but inſtead of obtaining Mercy for his Friend, he got only the Privilege of being a Companion in his Condemnation: For the King being nettled with his Diſobedience, rigorouſly commanded the *Divan Begni* to cut off both their Heads. But the *Emindaulet* a little intercepting, fell on his Knees, and with his ordinary Eloquence having repreſented to his Majeſty, That the Conſtable might well be thought criminal, in being the firſt occaſion of diſpleaſing ſo merciful a Prince: But for the Superintendant of the Slaves, he took only an innocent Liberty of interceeding for his Friend, without acting any thing contrary to the Reſpect that was due to his

his Commands; for that all his Predeceſſors had confirmed that Law, which forbid any one to execute ſuch Orders as this, till they had been reiterated thrice; and that knowing of what importance it was to oppoſe ſometimes an humble Interceſſion to their Anger, they have always allow'd of ſolliciting their Clemency in favour of the Accus'd. *Very well then* (ſays the King) *I pardon the Superintendant of the Slaves: But you*, Divan Begui, *I command you thrice go execute my Orders; go inſtantly and ſtrike off that Traytors's Head.* Whereupon the *Divan Begui*, though very unwillingly, was forc'd to go and ſeize the Conſtable, and to degrade him, by ſnatching off his Turban, and throwing it on the ground, when dragging him out of the Hall, he took off his Girdle, and bound his Hands behind him: The Conſtable all the while wiſhing Proſperity and long Life to the King, without daring to murmur any Complaints againſt his Uſage; and to ſhew his entire Submiſſion to his Maſter's Orders, he often kiſs'd the *Divan Begui's* Robe, and conjur'd him to entreat his Majeſty, that he would be pleaſed to pay his Debts, and not to extend

extend his Wrath to the reſt of his Family, they being altogether innocent, and he only guilty. Then he deſired the *Alcoran* to pray in, and to know whether his laſt Hour were yet come, hoping always the King's Anger would mitigate. But the *Divan Begui*, fearing by delay to incenſe the King farther againſt himſelf, fix'd the laſt Minute of his Life, by diſcharging a Stroke into his Neck, which through Grief to ſee his Friend in that Condition, was not ſtrong enough to do his Buſineſs; wherefore the Conſtable entreating by their ancient Friendſhip to diſpatch him, the *Divan Begui* not being farther able himſelf, caus'd his Gentleman to come up, who with three Blows of a Scymetar, ſever'd his Head from his Body. Which done, it was immediately carry'd to the King; who looking upon it with a ſtern Countenance, cried, *Very well, Traytor: Am I now aſleep? Am I now in a Lethargy, as you ſent word to my Enemies? No, no; you find I am not.* Then ordering the Head to be taken from him, he turn'd himſelf to the Lords of his Court, and told 'em, That *that Head was but the Firſt of Four that ſhould fall.* Which ſurprizing

Speech

Speech made every one tremble and look pale for fear it should be his own.

The Wedding that the King promised to the Princess his Aunt, was by these means chang'd into a bloody and frightful Tragedy; for he immediately order'd an Eunuch to carry her the Constable's Head; and moreover to acquaint her from him, that it belonged to the Husband he had made choice of for her, and that it was certain she had yet made no attempt against his Person. Nevertheless he should not be contented by punishing her only with Griefs to see her Lover's Head in a Platter, he would also have her's for reparation.

Whilst these Executions were doing in the Palace, the Great Master of the Houshold, and Governour of *Shiraz* were sealing of the Constable's House. The King terminated these tragical Actions by giving the Government of *Hamadan* to *Abdelkſum-Kan*, who had been dispossest thereof Eight Years before by the Wiles of the Constable: But the King, tho' he restor'd him his Government, yet kept his Goods, which he had confiscated and united to his Demesns. This so abso-

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lute Authority that makes the King of *Perſia* Unaccountable, at the ſame time renders his Subjects Miſerable.

Chiek Sephi, reſtorer of the Monarchy of *Perſia*, and who rais'd its Power to that height we ſee it in at preſent, was, without doubt, an excellent Politician. He knew how to make uſe of the Advantages he had by being deſcended from *Mahomet*, and whoſe Religion the greateſt part of the *Medians* came in Crowds to embrace. He had immediately a Reputation of being a Saint of that Law, his Life being very regular and retir'd. Upon which occaſion he had leiſure to invent a great many Improbable Revelations; but which, nevertheleſs, he put off to the People for Oracles. In ſhort, he knew ſo well how to manage their weakneſs with his Hypocriſy, that he made 'em acknowledge his Son *Cha Iſhmael* for the Sovereign and Supream Head of their Religion. Inſomuch that the ſucceeding Kings have retain'd this Power and Advantage. For the People ignorantly believe, That being deſcended from *Mahomet*, they are always faultleſs in their Manners, and infallible in their Deciſions. In a man-

Original of the King's Deſpotick Power.

He is Head of his Religion.

His Subjects believe him Infallible.

ner that the Emperor of *Persia* holds in his Hands, both the Reins of Spiritual and Temporal Authority, which are the Two only Foundations that can support an Arbitrary Power.

Their respect to his Commands.

The *Persians* are so pre-possess'd and bigotted with the Infallibility of their Prince, that they receive his Commands and Ordinances as Oracles descended from Heaven. And however innocent a Person in disgrace is, yet they look upon him as a Traytor and a Villain: Being of Opinion, That to incurr the displeasure of their Prince is one of the most enormous of Crimes. 'Tis therefore they always treat 'em like *Cain*, with the terms of *Traytor*, *Ingrate*, and *unworthy to see the Light*, it being not possible to enter into their Heads, That the King can ever condemn any Body without just Cause.

This spiritual Power is to be remarked in all the Addresses and Discourses they have to and with him: As *Kourban Olim* (which is) May I be sacrific'd for you. *Din Imanum Padicha*, My King, my Saint, my Law! *Bachaha Dunim*, May I turn about your Head.

This way of expreſſing themſelves, *May I turn about your Head*, is not of modern Invention, but was in uſe with the ancient *Perſian* Kings, and it is practiſed now in ſo particular and frequent a manner, that it cannot well be paſt by. For when the King beſtows any charge, he to whom it is given takes his Inſtalment by turning thrice about his Perſon, and ſaying, *May I turn about your Head*; and afterwards by falling on his Knees, and kiſſing his Majeſty's Feet. He proteſts by this Ceremony, That he is ready to expoſe his Life for the ſafety of his Maſters, and acknowledges withal, that his and his Family's dependance is altogether upon his Pleaſure; and 'tis therefore they call their King *Veli Nahmet*, that is, The Maſter and Diſtributer of Favours.

All things are well order'd in the King's Privy-Council: His Counſellors of Religion, the Sword, and the Gown, are of an equal number; all choſen Men, both of Wit and Experience. They have a deep Penetration, and a great deal of Vivacity. They conceive things eaſily, and always give every Affair as much Attention as it deſerves. They deliberate maturely; and are never very haſty

The King's Council.

to decide. They have this Maxim amongſt 'em, That *Time does more than an Army*: And, That *To know how to Temporize is to be able to Conquer, without running any riſque.*

Their Qualities.

The *Hollanders* in 1686 were very ſenſible of the Advantage the *Perſians* drew from this Maxim. For having ſeveral times complain'd that they furniſh'd 'em with bad Silk out of the King's Magazine, and whence they were obliged to take 300 Charges every Year, not being able to obtain the Juſtice they deſir'd, they at length ſent Four Ships into the *Perſian* Gulf, who cannonaded *Bandar Abaſſi*, and poſſeſs'd themſelves of the Iſle of *Quixme*, near *Ormus*. The *Perſians*, who had no power to oppoſe 'em by Sea, were forc'd to give 'em good Words, and perſwaded 'em to ſend an Agent to Court, to whom they would not fail to give ſatisfaction. Upon which the *Hollanders* diſpatch'd away immediately *Van Heuvle* for that purpoſe, who came thither with a great Retinue; but who was ſuffer'd to ſtay Three Years without ever being ask'd the occaſion of his coming. At length the *Dutch man*, weary with preſenting

Their Cunning.

ſo many Petitions, and receiving no Anſwers determin'd to deliver up the Iſland which they had been at ſo prodigious an Expence to keep, and without reckoning the farther Charges he was at to obtain leave to be gone. Which when he had procur'd, he was diſmiſs'd with this Reprimand, That it did not ſuit with the Quality of Merchants to demand Juſtice of a King by Cannonading.

Judicious Anſwers.

Alſo nothing has been more judicious than thoſe Anſwers they gave to the Envoys from *Germany*, *Poland*, and *Muſcovy*, when they came to propoſe to 'em to enter into a League with their Maſters againſt the *Grand Signior*.

The Arch Biſhop *D'Abaranel*, a *German*, who brought a Letter from the Emperor to the King of *Perſia*, very earneſtly ſollicited this Prince to enter into a League with his Maſter, and repreſented to him many Advantages he might obtain by it. To which the *Etmadaulet* anſwer'd, That the King ought not to ſhew greater haſt for this League than the Emperor and his Allies had diſcover'd Inclinations for that which his Maſter propos'd to 'em

by his Ambassadors at his coming to the Crown: And as for the hopes of Advantages by this League, the King knew none more prevailing than to keep his Word given to the *Grand Signior*, and to live in Peace with him. The Arch-Bishop Reply'd, That the *Turks* had but too often broke their Words with the King of *Persia*, and that they never made so many Scruples to violate the Faith of Treaties. To which he was answer'd, That it did not consist with the glory of the King of *Persia* to be worse than his Word: And that the *Grand Signior* might be as false as he pleas'd, for he should take no care to imitate him.

The *Polish* Ambassador represented, That there was a very favourable Opportunity for the King of *Persia* to recover from the *Turks* the Cities of *Balsora*, *Bagdat*, and *Erzerom*. But he was answer'd, That those places were not more important to the *Persians* than *Caminiec* was to the *Poles*; and that when they could take one, they would take the other.

The Envoy of *Muscovy* shew'd how great a Confusion the *Grand Signior* was in, and how easie a matter it was to Ruine

Ruine him: *Let him be humbled a God's Name,* ſays the *Etmadaulet, but let him not be ruin'd: He is a potent Neighbour ('tis true) and one that often incommodes us, but we ſhould be leſs able to endure a Prince of another Religion. And, moreover, it is not for our Intereſt that he ſhould be too much weakned, becauſe his Kingdom ſerves for a Barricado to defend us on the Chriſtians ſide.*

And upon their laſt Importunities, at their Audience of Leave, the *Etmadaulet* told 'em, That it was dangerous to open too large an Hole in an Hive, for fear of being expos'd to the Bees Stings. Giving 'em to underſtand that *Perſia* was at quiet whilſt the *Grand Signior*, his moſt formidable Enemy, was buſied in reſiſting the Chriſtians. But if they ſhould join with them in League againſt him, the *Uſbeg Tartars*, and the *Mogul* would pour in in Shoals to defend him, being of the ſame Sect: Who tho' their Forces may be as weak as Bees, in reſpect of thoſe of *Perſia*, yet their great Numbers would not fail to plague 'em continually, without their ever being able to be deliver'd by the Chriſtians, by reaſon of their great diſtance.

Secrets nicely obſerv'd.

Secrets are kept ſo nicely in the Council, that it has been obſerv'd, a Father has not diſcover'd to his Son the Meaſures he knew were taken againſt his Life. The Condemnation of Perſons out of favour is not known before their Heads are ſeen brought in a Charger to the King's Table. All the Heads that have been cut off in one Year are preſented to the King the firſt day of the enſuing; a ſad ſpectacle this, and one would think very little ſuiting with the ſolemn Joy of a Feaſt!

Authority of the Eunuchs.

Whatever diſcuſſions are made of Affairs of State in this Council, yet they are never decided there. They treat only of Means, and the Application is reſerv'd to the Privy-Council, which is compos'd of the principal Eunuchs. In this Council are determin'd the moſt important Affairs of State. The chief Miniſter, and the other Lords know nothing of what is tranſacted there. Theſe Eunuchs are Men of Wit, and the King always relies upon their fidelity.

They enjoy the Chief Offices.

The Governour of the Princes is an Eunuch: Their Tutors are Eunuchs: The Affairs of the Kingdom are in the hands

hands of an Eunuch; and 'tis an Eunuch alone that chuſes which of the King's Sons ſhall ſucceed him after his death, and who gives him notice accordingly, and immediately places him upon the Throne. In fine, they are all Eunuchs who have the management of any thing in the King's Houſe.

The Royal Treaſure is confided in an Eunuch, as well as the Royal Wardrobe, with all other Rareties which are preſented to the King: And they have this reaſon for their Truſt, That theſe Eunuchs being bought Children out of the *Indies*, and who know neither Country, Father or Mother, nor have any Families to raiſe, they will be the likelier to be more Faithful and Honeſt: Beſides, theſe gainful Offices are beſtowed upon them becauſe the King is their Heir, and whatever they heap up is ſure to come again into his Treaſury. The King does nothing in the Council of his Revenue, without the knowledge of this Eunuch, who is the keeper of it.

The *Etmadaulet* and the King's Secretary gives him every Month an account of the Charges and Royal *Who takes the Accounts.*

Bounties within the Kingdom. Also of all other Summs they have out of the Treasury. The *Nazir*, likewise, or Great Master of the Houshold passes his Accounts with him, and which are allow'd or controll'd at his Pleasure.

A good Policy. The Kingdom of *Persia* is so very large, that the most distant *Kans* might very well disturb the State, if they were allow'd to be altogether Masters of their Soldiers: But this probable disorder has been prevented by placing in every Province a *Vizier*, or Overseer, which does the same thing in *Persia* as the Intendant in *France*, except that they are not allow'd to pronounce Justice as they do, but are only Assistants to the *Kans*, who are always the proper Judges in their own Provinces. These *Viziers* raise the Soldiers Pay upon the Demesns, that the *Kans* might not have the power to engage 'em to a Revolt. They have also care that the Peasants, to avoid the hard Usages of the *Kans*, and other Officers, do not forsake their Labour. The *Kalentar*, or Provost of the Merchants, has also authority to prevent the abusing of Merchants, and other Tradesmen. And the Deputies of

of the *Sadre*, *Chiek Aliſlam*, and the *Kazi*, are as ſo many Spies to obſerve the Proceedings of the *Kan*, and who can ſcarce do any thing without their Privity. Theſe are good Orders, but ill obſerv'd; for if the *Kan* have but cunning enough to manage the People, he may do what he pleaſes, without any Check or Reſtraint.

Petitions, when preſented.

Tho' the People have the juſteſt cauſe imaginable, yet they find it often very difficult to make their Complaints, for they can never preſent any Petition to the King but when he goes on Horſe-back, and then the *Kans* have always ſo much Intereſt at Court as to prevent their Approaching him. Sometimes they make the Great Aſtrologer their Friend, who pretends to conſult the Stars, and that it is not a lucky Hour for his Majeſty to receive Petitions in. And ſometimes the Great Marſhal, who goes juſt before the King, and commands his Servants to keep the Suppliants off with tough Cudgels. Moreover, the King always does the honour of Diſcourſing with him upon the way, to ſome one of his Miniſters, who if he be engag'd, will diſcourſe of quite another

How prevented.

nother thing than what is expos'd in the Petition. And, in a Word, there is nothing eaſier than to corrupt the King's Footmen, who always run to receive the Petitions, and who can very well ſuppreſs ſome of them by the way.

Hazard to oppreſs his Subjects.

Nevertheleſs, it is no common hazard to oppreſs any of this King's Subjects, for he has ſo great a love for them, that he ſeverely puniſhes thoſe Governours that do but offend 'em; but yet he is not always rightly inform'd of their conduct. The Lords of his Councel are all provided of ſome Government; whoſe Lieutenants are alſo ſubject to the ſame hazards with their Governours, and therefore theſe employ their Intereſts as ſtrenuouſly for them as themſelves, for fear their Extortions being diſcover'd, might prove a prejudice to their Grandeur, and great Expences at Court, which are altogether ſupply'd by theſe means: So that providing there be no falling out between the Governours, their Oppreſſions and Injuſtice can never be known.

A difference ariſing between the Chief Miniſter and the Conſtable in

1685,

1685, was the cauſe of a Brother of the latter's ruine: For the Conſtable, who ow'd his own Riſe to this Miniſter, inſinuated himſelf ſo much farther into his Favour, that he obtain'd the Government of *Sembran* for his Brother *Mahmed Reza Kan.* But this new Governour, who might have been one of the greateſt Men in *Perſia*, had he had ſo much Goodneſs and Honeſty as Wit, began to exerciſe ſo many Inhumanities and Oppreſſions in that Province, that the People came to Court in Crowds for redreſs. They carried their Accuſations firſt to the Chief Miniſter, who ſending for the Conſtable, acquainted him with the many Complaints were made againſt his Brother, and deſir'd him to uſe means to prevent the like for the future, for fear of the ill Conſequences that would certainly enſue, if they ſhould come to the King's Ear. So great a kindneſs as this from a Perſon that had a power of diſtributing Juſtice himſelf, one would have thought might have prevail'd upon this Conſtable, but the favour he imagin'd he was in with the King, over balanc'd all other Conſiderations, and therefore blinded with

with Ambition, he gave him ſuch an Anſwer as was the utter ruine of his Brother, and in a great meaſure of himſelf. For he told this Miniſter, That it was not ſo great a wonder if his Brother, who was a young Man had ruin'd a Province, when he that was ſo conſummated a Politician had done the like for all *Perſia*. This Conſtable forgot all the while he ow'd his Preferment to this Man, and who had as great a power to ſuppreſs his Pride, as he had had to advance it. In ſhort, the *Etmadaulet* inform'd the King of all, and this Governour of *Sembran* was immediately degraded, and his Eſtate confiſcated to the People's uſe, to make 'em amends for their loſs. He was forthwith ſent to *Hiſpahan*, and there laid in Irons: He alſo receiv'd ſo many blows on the Feet as made his Nails jump off from 'em; and he never had eſcap'd a ſhameful death, if the Conſtable, who was alſo out of favour upon this occaſion, had not found out ſome means to appeaſe the angry *Etmadaulet*, and moreover diſburs'd Twenty Thouſand Crowns to make the People full ſatisfaction. He ſaved his Brother's Head by theſe means,

but

but he was never able to re-eſtabliſh him in any Employ, or the King's favour, who would never ſo much as look upon him ever afterwards.

The People may alſo preſent Petitions againſt the *Kans* by way of the *Etmadaulet*, or *Divan-Begui*; but theſe ways are full as chargeable, and often of as great difficulty as the former. For if the *Kans*, Complained againſt, are Friends either to one or other of theſe great Lords; or if they be Perſons of a better Reputation than ordinary, they will be ſure to have theſe Petitions ſecretly ſent 'em. And, if not ſo, the Suppliant muſt enter into a Recognizance to the King, conformable to the importance of the matter, to be inſtantly paid, if he has falſly accus'd the *Kan*. The *Etmadaulet*, and *Divan-Begui*, affix their Seals to this Recognizance; and then it muſt be enter'd in Five ſeveral Regiſters, where there are great Duties to be paid. After that the Suppliant carries it to the *Divan-Begui*, who grants out a Commiſſion to ſome Lord of that Province to examine into the Affair, and then he allows the Suppliant a Meſſenger of the Palace to do Execution,

Petitions preſented, how.

and

and levy the Recognizance. Afterwards he carries it to the Chancery, where the Keeper of the Seals ſends him into the *Haram*, to get the King's Seal apply'd. Then the Suppliant departs with his Meſſenger, whoſe Charges he is oblig'd to defray 'till he has made good what he pretended. 'Tis eaſie to gueſs after this with what Impunity the *Kans* are ſuffer'd to Tyrannize over the People when they are plac'd ſo far from a Remedy.

The Chamber of great Days.

The Chamber of great Days will redreſs many other Grievances which are crept into the Government, as well thoſe in reſpect of the Soldiers as thoſe which concern Trade. Thoſe Soldiers are ill paid, which are aſſign'd their Money upon the Villages and Lands which the King has confiſcated; for the *Viziers*, who have the management of it, make 'em run ſometimes 300 Leagues after it, and then they know how to bubble 'em ſo well, that 'tis much if they can but get two thirds. The *Kans* are oblig'd to maintain ſuch a number of Soldiers; but if the *Vizier* and they can agree, they'll get the Profits of half to themſelves. And this they do without any fear, as they

they are at a greater diſtance from Court.

They are not alſo more juſt in obſerving the Treaties and Privileges the King grants Merchants, to facilitate their Commerce in his Kingdom; and they have now no more Credit with any Nation, becauſe there is none which they have not abus'd upon this Article. *The* Perſians *have loſt their Credit.*

The *Hollanders* of all Strangers have had the greateſt reaſon to complain of the little regard the Officers and Farmers at the Ports ſhew'd to the Articles and Privileges the King granted 'em: For having made a Treaty with the King about Silks, they oblig'd themſelves to take every Year 300 Charges, and for which they were to pay 1000 Livres upon every Charge more than the Market-price, on condition that they ſhould be excus'd from paying Cuſtoms for Spices which they ſold in *Perſia*. Upon this, they thriv'd very well before the laſt Wars; but ſince, their Trade is very much weaken'd, and now they carry but little Merchandice into *Perſia*. So that the Benefit they have by the Releaſe of Cuſtoms, does not equal the Gain the King *The* Hollanders *moſt reaſon to complain.*

King makes of his Silks; for the Officers of his Court gave 'em ſo very bad, that they could not put 'em to any other uſe, than to make Cordage for their Horſes at *Batavia*. Whereupon four Years ago, they ſent a famous Embaſſie to remedy this Diſorder; and their Ambaſſadour *Van Leenen* made the King a great many magnificent Preſents, to obtain a more reaſonable Price upon his Silks; and at laſt with much ado he got it lower'd Thirty Crowns every Charge. But in all likelihood this was only a politick Promiſe, that he might not think much of his Preſents; for he has been never able to get it in Writing ever ſince, though he ſpar'd no Reward to the Great Miniſters; inſomuch, as he proteſted againſt this Commerce, when he came to *Lar*, and threatned to bring Ships from *Batavia*, to ruin the Ports of *Perſia*. But the *Perſians* were not ſo ill Politicians, but they knew that their Company was not able to do it, becauſe of ſome *French* Ships that from time to time appear'd in that Sea.

The *Hollanders* are not the only People who do not find it worth their while to traffick into *Perſia*; for their Money

Money is become ſo bad, that no body cares to carry their Goods ſo far, to receive their Price in Copper. This Corruption of Money, proceeds from their ſupine neglect to find out the falſe Coiners; and when they have found any, from their contenting themſelves with only confiſcating their Goods, and ſo leaving their Hands at liberty to return to the ſame Trade. More than ten Years a Reformation of this has been labour'd at. The King has ſtamp'd Pieces of very good Allay at *Iſpahan*, *Erivan*, *Dadian*, *Tauris*, *Ardaville*, *Hamadan*, and *Aviſa*: But ſcarce have they come out of the Mint, but they have been immediately ſpirited away to the *Indies*, notwithſtanding the many rigorous Edicts the King has made againſt it. They got the *Kan* of *Bandar Abaſſi* on their ſide; and ſo the more Money is coined in *Perſia*, the leſs is to be ſeen in the Kingdom. They might remedy this Inconvenience, by raiſing the value of thoſe Pieces that were good; for then the *Indians* would not be ſo ready to carry 'em away.

Coiners how puniſh'd.

How prevented.

They have ſo much abated the Price of our Gold and Silver, that now no Merchant will carry any thither; but our

European Money lower'd in value.

our *Zekins* of *Venice*, and *Crowns* of *Spain*, are tranſported by way of *Balſora* to the *Indies*. So that *Perſia* having no Mines, in a ſhort time there will be no Silver in the Kingdom to coin new Pieces. Alſo two other Inconveniences ariſe from this abatement of Money, *viz.* the interruption of Trade, and the loſs of the Cuſtoms, that other Nations will benefit by.

The Inconveniencies thereby.

The King does not ſuffer this ſo conſiderable loſs by any Ceſſation of Commerce of Silks; for they are now wrought as much as ever, and Manufactures are eſtabliſh'd at *Iſpahan*, *Cachan*, *Tauris*, and *Maſched*; but theſe Manufactures, where they work very fine and rich Silks, are made only for the uſe of the Kingdom; for the Great *Mogul*, to hinder the utterance of 'em in his Empire, has forbid his Subjects to wear 'em. And the *Turks* ſeldom wear any Gold or Silver, as alſo few others of the Neighbours of *Perſia*. So that theſe Commodities being not in uſe elſewhere, muſt of neceſſity be confin'd to that Kingdom.

The Great Mogul *not their greateſt Enemy.*

The Great *Mogul*, whoſe State joins on the South and Eaſt-ſide to *Perſia*, is not the moſt formidable Enemy they have,

have, though he be the moſt conſiderable in extent of Dominion and Riches: For the Frontiers are ſo well guarded on that ſide by Mountains, and the Caſtle of *Candahar*, which is the only Place of Strength in the Kingdom, that he cannot eaſily anoy 'em. Thoſe that have writ of the Wars of theſe two Nations, obſerve theſe Advantages the *Perſians* have had over the *Indians*: The *Perſians* are more Warlike, better diſciplin'd, and much ſtronger than they. *Cha Abbas* the Great, always ſent but a Third part of Troops againſt 'em; and 'tis ſaid, that to ridicule their Weakneſs, he one day gave the Command of his Army to a Concubine, who entirely defeated the *Indians*, and kill'd 'em abundance of Men. It was ſhe, that to inſult over the *Indians* after her *Victory*, gave occaſion to this Proverb: *Ker kerguia bir daſche. There needs but one Stone to kill forty Crows.* Meaning, It was much for a Woman to rout ſo many *Indians*, who are black as Crows.

How the King deſpiſes the Mogul's Armies.

Routed by a Woman.

The King of *Perſia* has a great many Emiſſaries in the Great *Mogul's* Court, who give him conſtant Advices of all Tranſactions there. The Great *Mogul* plays his Part better on that

Emiſſaries in the Mogul's Court.

that ſide near *Golconda*, where the *Indians* are much more ſoft and effeminate than thoſe of his own Country; but he has no Troops which are fitting to compare with the *Kzel-baches*, for Shape, Strength, Addreſs, or Wit.

A Precaution to keep the Frontiers ſecure.

The Governours of *Kandahar* have ſo often betray'd the King, in delivering the Fortreſs to the *Mogul*, that there are no more ſent, but ſuch as are Faithful, Rich, and Powerful, and who would not have been able to have found greater Advantages in his Court, than they had at home in their own. And beſides, they always pitch upon a good Family, that they may retain 'em for Hoſtages.

The King always keeps a ſtrong Gariſon in the Province of *Candahar*, for fear of being ſurpriz'd by the *Bullodges* and *Agwanes*, that inhabit the Mountains: Theſe are People that live in Tents, like our Firſt-fathers. They are very Warlike, and know how to uſe a Bow admirably well; but they are great Thieves, and never give any Quarter to the *Caravans*. They live in *Scythia*, yet are Subjects of the Great *Mogul*; but ſtill he is not ſo much their Maſter,

Master, but that they'll serve them that give 'em most. *Persia* knows how to manage 'em very well; for it allows 'em so many Privileges and Advantages, that if they do not altogethr engage 'em to their Service, yet they take away their Inclinations of doing 'em any harm. They make the Sign of the CROSS, and love *Christians* extreamly; but have as great an Aversion for *Mahometans*. They are of those *Armenians* of *Turcomania*, and the Countries about the *Caspian* Sea, which *Tamerlan* carried away to plant 'em in Colonies in *Scythia*. They have forgot their Religion; but for the little that remains in 'em of *Christianity*, it would be much easier for the *Missionaries* to make good *Christians* of them, than to convert those *Schismatick Armenians*; so much these last are wedded to their Errours and Superstitions.

Colony of Christians in Scythia.

The Intrigues the King of *Persia* has in the *Mogul*'s Court, and the favourable Reception he gave to his Fourth Son, *Cha Hegber*, seven Years since, has made some believe he had a secret Intelligence with that Prince, about the Revolt against his Father.

The Mogul's *Son a Refugee in* Persia.

'Tis

'Tis very well known, that *Cha Abbas* his Father got the Province of *Kandahar* upon the like occaſion. But nevertheleſs, theſe Conjectures are not very valid; for the King has not only refus'd this Prince Aſſiſtance, but given ſufficient proofs, that he, on the contrary, highly diſapprov'd of his Deſigns againſt his Father. Yet it is to be doubted, whether he will make any ſcruple to aſſiſt him againſt his Brothers after his Father's death, and whether he would not be very glad to divide that Empire, whoſe daily encreaſe gives him ſo much Jealouſie.

His Rebellion againſt his Father.

Cha Hegber is Son of a *Recheboude*; thoſe of his Nation, who are the beſt Soldiers the *Mogul* has, being revolted againſt him, engag'd this Prince to ſeize upon the Government, for fear his elder Brothers ſhould do it before him, after their Father's death. Therefore putting himſelf at their Head, he advanc'd towards the Capital City, where he might very well have ſurpriz'd his Father, who had no Forces about him, had not the wary Monarch oppos'd his Deſigns after this manner: He counterfeited his Son's Hand and Seal, and diſpatch'd away a faithful Servant

Servant immediately into the midſt of his Son's Army; where pretending he was coming from his Son towards him, he was immediately ſtopp'd by the *Recheboudes*, who ſurprizing him, found the Letter in theſe Words:

Dear Honoured SIR;

DO not believe me capable of daring to make any Attempt againſt your Perſon or Kingdom; the Recheboudes, *who have given you ſo much Diſturbance in their Rebellion, have at length found in me a General, who know my Duty ſo far as to ſubmit 'em to your Pleaſure: I have therefore brought 'em to your Capital City, to deal with according to your Diſcretion. But be ſure to have your Guards ready, to ſeize upon the Chief Ringleaders; and be humbly aſſur'd I ſhall be one of the firſt who ſhall endeavour to deliver 'em to Juſtice; and you ſhall be fully ſatisfied of my Fidelity, by my Diligence, to puniſh the reſt.*

Your Dutiful

CHA HEGBER.

When the *Recheboudes* had read this Letter, they immediately reſolv'd to diſengage themſelves from *Che-Hegber*; and all the Proteſtations he was able to uſe, were not ſufficient to appeaſe 'em. The greateſt part of 'em left him, and the others would not advance a ſtep farther, inſomuch as the *Mogul* had time to raiſe Men, with which he gave a total Overthrow to his Son, and forc'd him to ſave his Life. 'Twas then he fled into *Perſia*, where the King entertain'd him with a moſt magnificent and numerous Court; for many Great Lords follow'd him in this Diſgrace, and do now wait for ſome favourable Revolution when they may enter into *India*. They impatiently expect the King's Death, who is at preſent ſaid to be above an Hundred years old.

Usbeg Tartars *how troubleſome to* Perſia.

The *Perſians* have more reaſon to fear the *Usbeg Tartars* for Enemies; for tho' they be worſe Diſciplined, yet the unexpected courſes they take in unproper ſeaſons, are ſo much the more grievous to the *Perſians*, as they cannot poſſibly be prevented; and when they have ravag'd a Country, they cannot be purſu'd. They are not to be ſtopt by

by the vaſt and burning Deſarts, that ſeparate them from the Province of *Candahar*. They make theſe Enterprizes in the very hotteſt part of the Summer, and trouble themſelves but little with carrying Proviſions, their natural love of Fleſh enclining 'em to eat any thing; nay ſo much as their Baggage-Horſes, after they have ſpent all the Hay and Oats they carry'd for the ſuſtenance of thoſe for their Saddle. They always eat their Fleſh raw; and when they are adry, they prick their Horſes Necks and ſuck out the Blood, which ſerves 'em inſtead of Drink. They have a ſort of little Pads, which are as indefatigable as they are fleet. The *Perſians* were never made to live after this manner, and therefore they ſuffer the more by their Incurſions. *Their natural Barbarity.*

Theſe *Usbegs* do not content themſelves with only Ravaging; they have at preſent a numerous Army on foot, which has ſo weakened the *Perſian* Troops with their frequent Skirmiſhes and Surprizes for near theſe ſix Years that this War has been begun, that 'tis to be fear'd they may at laſt take the City of *Maſched*, and recover the Province of *Corraſſan*, which *Cha Abbas*

the Great took from them. 'Tis not to be doubted but that the *Mogul* will be ready to encourage 'em, and to furniſh 'em with requiſite ſupports. And this Suſpicion is not without a reaſonable ground; for 'tis certain, that the *Usbegs* did not begin this War before the King of *Perſia* had receiv'd this Princes Son into his protection.

City of Maſched *the place of the* Perſian *Pilgrimage.*

Maſched is a City very Rich, becauſe 'tis the place whither the *Perſians* make their Pilgrimage. *Cha Abbas* having a mind to prevent his Subjects carrying Money out of his Kingdom to that of the *Ottoman's*, diſſuaded 'em from their Pilgrimage to *Mecca*, and inſpir'd 'em with great Devotion for *Iman Reza*, one of the Twelve *Saints* of *Perſia*, who has his Sepulchre at *Maſched*. He has made this Tomb Famous by a great many falſe Miracles he caus'd to be practis'd there; for placing People there on purpoſe, who ſhould counterfeit themſelves Blind, they ſuddenly receiv'd their Sight at this Sepulchre, and immediately cryed out, *A Miracle!* He procur'd ſo great a Veneration for this Tomb of *Iman Reza*, that moſt of the greateſt Lords in *Perſia* have deſired to be bury'd in his Moſque, and to

which

which they give great Legacies. From thence ariſes the great Treaſure it has in it, and of which, no doubt, the *Usbegs* are more deſirous than of the Town it ſelf. They were ſo near to it about two Years ago, that the King was oblig'd to ſend a puiſſant Army thither, under the Conduct of *Rouſtan Kan*, his *Divan Begui* and Favourite. He omitted nothing to divide theſe *Usbegs*; inſomuch that his good Deeds prevail'd upon the Prince *D' Organge* to be detach'd from their ſide.

Good Intelligence with the other Tartars againſt the Muſcovites.

The good Intelligence the King of *Perſia* always has with the *Kalmoukes* and *Lezguis*, ſerves for a Bulwark to defend him againſt the *Muſcovites* on the North: Nevertheleſs they might very much incommode *Perſia* by Pyracies on the *Caſpian* Sea: For the *Coſſacks*, who live under their Obedience, dayly encreaſe in ſtrength there; but yet they would not do wiſely to make any deſcent, for their Troops are not fitting to grapple with thoſe of *Perſia*, eſpecially ſuch as live about *Mount-Caucaſus*, for they retain too much of the Courage of the *Amazons*, from whom they deſcend, ever to be overcome. The Women alſo have a great

deal of their Valour in them: They are very Tall and very Fair, and do not want for Chastity. Their Men have also a great Meen, and are very strong, but are unreasonably Brutish, and have little or no Neatness.

The Persians Politicks, in regard of the Grand Signior.

The *Grand Signior* is the most formidable Enemy the *Persians* have: His State confines with *Persia*, from the *Black Sea* even to *Balsora*, which comprehends both the West and the South. The Christian Princes in League against the *Grand Signior*, not being satisfied with the Answers they receiv'd by their Ambassadors, sent *Solomon Skourki*, whom I have mention'd before, once more to Sollicite the King of *Persia* with new Arguments; in which they employ'd all the power of Politicks to engage him to advantage himself by the Confusion and Disorder the *Grand Signior* was in; and moreover they endeavour'd to persuade him, that he might now restore his Empire to that glorious condition it was in in the Reign of his Predecessor *Abasuerus*, who Govern'd 27 Provinces, and of which the *Grand Signior* now enjoys *Arabia*, *Chaldæa*, *Syria*, and the other Countries which are between *Tygris* and *Æthiopia*,

Persia, which confin'd the Empire of *Abasuerus*. But he was answered anew, That the King of *Persia* would rather chuse to lose his Kingdom, than to Conquer another, contrary to Articles of Peace made betwixt him and the *Grand Signior*.

The *Arabians*, who had possest themselves of *Balsora* two Years ago, dispatcht away Couriers to the Governour of *Laureſtan*, to desire him to send thither a Garrison to take possession of that place for the King his Master; whom the Governour sent away immediately to Court, with other Couriers from him. But the King did not think fit to accept of their Offer, and they had the same Answer with the former.

His managing Alliances with his Neighbours

The *Persians*, against this Powerful Neighbour, take care to manage their Alliance prudently with the Princes of *Turcomania*, *Curdistan*, and *Arabia Deserta*; all which owe no Obedience to the *Grand Signior*.

They also carefully keep Correspondence with the Prince of the *Arabians* of *Mascat*, to assist 'em against the *Portugueſe*, when they come with Sword in hand to demand their share of the Customs of *Congo*, *Bandarik*, and *Baharin*.

His Politicks with the Georgians.

The King's Politicks are admirable in reſpect of the *Georgians*, who might give him a great deal of diſturbance if they were once united againſt him. But he knows how to keep 'em divided, the better to correſpond with his Intereſt. He preferrs ſo advantageouſly all their greateſt Lords, that they forget both their Country and Religion, to apply themſelves wholly to his Service. The greateſt Truſts in the Empire, are at preſent in their hands; and they who have no Preferments, yet have all their Places at Royal Feaſts, their Expences out of the Treaſury, and enjoy all other Privileges of the King's Gueſts and Tablers.

The care that *Chiek-Sephi* took to Eſtabliſh a particular Sect, which was ſo very different from the other *Mahometans*, was an admirable Invention to prevent the People from Revolting, through the Solicitations of either the *Turks*, *Tartars*, or *Indians*, who are all their Neighbours; for it has imprinted 'em with ſuch an horrour of their belief, that the *Perſians* have a ſaying, That if you ſhould boil together a *Sunni*, that is, a Follower of *Omar*, with

with *Chiai*, who is a Follower of *Ali*, their Subſtances would never Mix, but keep their Antipathy and Oppoſition, tho' they were both diſſolv'd. The *Sunni's* for their part, and above all, the *Usbeg Tartars* have ſo great an averſion for the *Perſians*, that a Soldier returning from the Campagne, would be but ill received by his Wife, if he ſhould not bring her ſome of a *Perſian's* Blood, wherein ſhe might indulge her Joy for his ſafe return.

The manner of adminiſtring Juſtice in Perſia.

The *Perſians* have no other *Codes*, or *Digeſts*, than the Interpretation of the *Alcoran*, made by the *Imans*, deſcended from *Mortaz Ali*. They have three ſorts of Tribunals: 1. The Criminal, which they call *Ourf*: 2. The Civil, called *Cheber*: And 3. the Legal, which has the name of *Divan Ali*, that is, The Soveraign Tribunal.

The ſole Chief Juſtice of the Kingdom.

The Chief Juſtice of the Courts at *Hiſpahan*, and all other Superiour Courts of the Kingdom, is the *Divan Begui*. He has a *Derogat* to execute his Sentences, who alſo ſerves as Jaylor, and ſometimes as Judge, to determine petty Criminal Cauſes. The *Kans* are alſo Chief in their own Courts in their Pro-

vinces, but there always lies an Appeal from them to the *Divan Bigui*.

The *Divan Bigui* has no cognizance of Treason, for that is try'd in the inner part of the King's Palace, without any relation had to the Council, as I observed before. But no Criminal whatever he be, is Sentenc'd without the King's knowledge, who must be fully acquainted with the *Sadre's* Decision, who always determines the sort of Punishment according to the Laws prescribed by the *Imans*. They proceed in these Courts much after the same manner with us of *Europe*, *viz.* by Proofs, Confronting of Witnesses, and Tortures.

Manner of putting to the Torture.

There are two sorts of Tortures in use in *Persia* as in *Europe*; 1. Ordinary, and 2. Extraordinary.

Ordinary by way of Bastinadoes, which are always given in full Assembly; and which cause no ordinary Terrour of their Tribunals.

There are many kinds of Extraordinary, which consist also of Bastinadoes, but after a manner much more Mercileſs, and Sensible. For they slash the bottom of the Heels with Razors, put Salt into their bleeding Wounds,

and

and then make use of the Battoon; which you must needs think is no common Torture. Also they sometimes tear off the Nails from their Feet with Pincers. Sometimes they bind the Criminals to four Stakes by the Hands and Feet, and apply red-hot Irons to the most fleshy parts; and sometimes they quite tear out the Flesh with Pincers. If these poor wretches confess the Crimes of which they are accused, then they desist from Tortures, and proceed to Sentence: Afterwards they deliver the condemn'd to the Parties concern'd, to be dispos'd of at their pleasure. But if they do not confess, the Accusers must pay the Person Tortur'd Smart-money, which is allow'd 'em according to their Quality.

The Criminal deliver'd to the Accuser.

'Tis Remarkable, that they do not proceed against Murtherers till the Party interess'd requires it: So that a Child whose Father has been kill'd, is at liberty to revenge or compound for his Blood, without any Check from the Court of Justice.

When the Party interess'd will not Compound, and that he has prov'd the Murther, the *Sadre* determines the Punish-

Punishment, and returns the Criminal to the Parties power to take Blood for Blood.

The Party interess'd has none of the Goods Confiscated; the Court seizes upon all; whence it comes to pass, that Executions are seldom practis'd when the Criminal has any Money to Compound.

Rigorous Laws against Impurities.

Their Laws are very severe against Crimes of Uncleanness. Women that abuse their Husbands Beds, are thrown from the top of the *Minarées*, or *Mosque-Steeples*. When a Woman is accus'd of this Crime of Uncleanness, they first shave her Head and daub her Face, and then mount her upon an Ass with her Face towards the Tail, which the Hang-man leads thro' the Streets, crying before her, *Woe be to Women, who have no care of their Honour.*

A Story of a Brother that kill'd his Sister taken in this Crime.

The Laws of the *Imans* are so very rigorous, that they allow Fathers and Mothers to Stab their Daughters if they take 'em in this Crime. I saw an Example of this kind at the Lieutenant's of the Governour of *Hamadan*: A Mother having surpriz'd her Daughter in this Act, not being able to vent her

her Anger upon him who had diſhonour'd her, made her Daughter the Victim of her Indignation, who had not time to eſcape: For this paſſionate Woman calling her Son to her, commanded him to kill his Siſter upon the ſpot; who as haſtily obeying, he had ſo little remorſe after this Parricide, that he could not content himſelf with Stabbing her, but immediately cut off her Head and carry'd it home in Triumph. His Neighbours came to the Lieutenant's to accuſe him as a Parricide: He was ſeized, and his Mother followed him to the Hall, where I heard all the Circumſtances. The Lieutenant ask'd him why he had kill'd his only Siſter? He anſwered, He had done well, and that he deſerved a Reward rather than a Puniſhment; for in having Stabb'd an Unchaſt Siſter, he had reveng'd the Honour of his Religion which ſhe had defil'd, and waſh'd away a blot which her Crime had caſt upon his Family: And then turning to his Mother, he gave her a thouſand Benedictions for having inſpir'd him with ſo noble a deſign. Whereupon he was bid to withdraw, and his Mother commanded to ſtand forth: Where

ſhe

ſhe being ask'd her reaſon for what ſhe did; ſhe preſently juſtify'd her ſelf, and commended the generous Action of her Son. The end of this Tragedy was very ſurprizing; for the Lieutenant being then at Dinner, gave the Mother Melons and other Fruit from his Table; and after having exalted her Inhumanity, as an Heroick Action, he gave her Son an Habit for being the Executioner. This ſurpriz'd me very much, and quite took away my ſtomach to my Meat: Which the Lieutenant perceiving, ask'd me, if we did not Judge ſo in *Europe*? I told him, no. And not daring to explain my ſelf farther, and to tell him, we did not uſe to reward Parricides, I was fain to content my ſelf with only offering my Opinion, That the Mother ought firſt to have had recourſe to his Court for Juſtice againſt her Daughter, and not to take ſo much upon her without Orders. He anſwered, that that was true; but that he was oblig'd to determine ſo, according to the Laws of *Mahomet*; which made me have a ſecret pity for the *Perſians*, that are ſo much blinded by their *Alcoran*, and who are otherwiſe the moſt

Know-

Knowing, Poliſh'd, Politick, and Rational of all the *Eaſt*.

They puniſh ſeverely all Children that abuſe their Fathers and Mothers: For if any one be convicted of ſuch a Crime, they immediately cut out his Tongue; and if they ſtrike 'em, they cut off their Arms. *Puniſhment of Children for abuſing Fathers or Mothers.*

The King deputes oftentimes the *Divan Begui*, as great a Lord as he is, to aſſiſt at Executions, or, at leaſt, he muſt ſend one of the greateſt Lords of the Court in his Room. A poor *Armenian* Catholick being found in the Road where the King was to paſs, with his Ladies, he was ſeiz'd, and condemn'd to have his Head cut off. Whereupon the *Kouler Agaſſi*, who is the chief Favourite, and one of the Four great Officers of State, was commanded to aſſiſt at his Execution, and to offer him Mercy if he would renounce Chriſtianity, and become *Mahometan*. But the Chriſtian refuſing his Offers, kept firm to his Faith. And perceiving this Favourite delay'd his Death, with hopes he would comply, broke out into theſe words: *Do not expect that I can be ſo baſe to forſake my Saviour Jeſus Chriſt, who is the Truth it-* *The Judges and greateſt Lords aſſiſt at Executions.* *Martyrdom of a Chriſtian.*

ſelf,

ſelf, to follow the Belief of an Impoſtor; whereupon his deſires were immediately accompliſh'd, and his Faith recompens'd, for his Head was ſtruck off in a trice, and thrown to the Dogs. I was his Confeſſor, and at my earneſt intreaty his Body was taken from the Dogs, and buried in the *Franks* Church-yard.

Divers Puniſhments. The *Perſians* have not ſet Puniſhments for every Crime. They make uſe of a Gibbet after a very cruel manner; for they faſten the Patient by the Throat with an Iron Hook, and there let him hang till he periſh. They have another ſort of Puniſhment yet more cruel than the former, and that is, They bind the Criminal upon a Camel's Back, and then open his Belly, as a Butcher does a Sheep, and thus they lead him about the Streets with his Guts hanging out, and who will live ſometimes Two or Three Days in this Condition. The Puniſhment for Thieves is particular: They put 'em into a Ditch up to the Middle, and afterwards fill it with Plaiſter, which gives the Patient exceſſive Tortures aſſoon as it is dry.

Empaling is not in uſe, no more than Fire: They have no Wheels, but yet

yet they have Puniſhments as cruel. They lay the Patient upon a broad Board, and there haſh his Body into ſmall Pieces.

The Governours Lieutenants have no power to condemn to death till they have permiſſion from the King by a *Brevet*. The *Derogats* may Hamſtring, or cut off the Noſes and Ears of Butchers and Bakers, aſſoon as ever the Lieutenant of the Policies has convicted 'em of ſelling too dear, or by falſe Weights. But none except the *Kans*, a few *Sultans*, and privileged *Derogats* can condemn to death; which cauſes a great diſorder in this Kingdom; for the Thieves will be ſure to ravage that Country moſt where they know there's none have Authority to Condemn 'em.

of the Civil Juſtice.

The *Divan Begui* (as I have remarked before) is the chief of the Civil Juſtice, as well as the Four Great *Pontiffs* of *Perſia*. This Court is very commodious for the Subject, for there are neither Meſſengers, Councellors, or Attorneys. Every one may exhibit his own Cauſe by way of Petition: Every one pleads for himſelf, and defends his own Right: They have Cryers

Cryers to command Silence; and their Audiences are always very tumultuous; and he that ſpeaks loudeſt has commonly the better of the Day. They never paſs Judgment by Default, which is the reaſon that he who was in the wrong oftentimes ſaves himſelf by making a good Compoſition.

The Laws of the *Alcoran*, by which they ſteer their Judgments, oftentimes ſubject People to a great many inconveniencies: For a Man that lends his Money is always in danger of loſing it, according to theſe Laws. If he to whom it is lent be of good Repute, and has no Money ready to pay, the other cannot bring his Action without conſiderable Damage to himſelf, for he muſt pay the Tenth part of the Summ immediately, and all the Coſts of Suit. If the Defendant confeſs the Debt, they always give him a reaſonable time for Payment. He that has the better on't pays the Coſts; which Law is not juſt.

Uſury forbid. The *Alcoran* forbids Uſury; but the *Indians* and *Armenians* never mind it. For Example: If they lend 100 Crowns for a Year, they compute what Intereſt they might make by it, and that can

can never be leſs than Eight *per Cent.* ſo that they add that to the principal Summ in the Bond before-hand. *However practiſed.*

This Craft will ſignifie nothing if the Debtor be a Knave; for at the end of the Term he'll deny to have received the full Sum, and ſo offering to lay down in Court the 100 Crowns, he'll avoid the Intereſt. 10 *per Cent* for the Judge's Box, and all the Coſts of Suit.

This Court is very ridiculous and unjuſt in reſpect of a Defendant that will deny his Debt, for there he is allow'd to do it contrary to his own Hand-writing, and the Teſtimony of the Judge, who ſaw the Money lent, and put his Hand and Seal to the Obligation: Nevertheleſs the Defendant need but deny the Fact boldly, and the Creditor will be ordered to make Proof of the Loan, and to produce his Witneſſes, or he will be Non-ſuited. Theſe Two things are equally prejudicial to the Creditor; for to prove any Act according to their Laws, they muſt produce Seventy Two Witneſſes, who muſt all very near equal the *Imans* in Integrity, if not wholly. The expreſs Words of the Law are theſe,

theſe, *That to be believ'd, the Witneſſes muſt be either Imans, or Naib Imans*, that is, Saints, or Deputies of Saints. There are not wanting in *Perſia* People that can equal theſe pretended Saints in Adultery, Knavery, and Murther; but they muſt alſo equal 'em in Hypocriſy, Treachery, and being worſe than their Word. A *Chriſtian* is never allow'd for Evidence, and much leſs a Jew, Indian, or follower of *Omar*. Therefore you may judge in what Confuſion a Creditor muſt needs be, who is oblig'd to find ſo great a number of ſuch choice Witneſſes. He ought to have lent his Money by ſound of Trumpet, to have got ſo many to have prov'd the Fact.

I affirm that it is almoſt impoſſible for a Plaintiff to prove his Debt; ſo that he muſt always yield himſelf Nonſuit when he commences a Suit, unleſs he relies upon Remorſes of Conſcience, which ſeldom or never trouble the *Mahometans*, eſpecially when they are to injure a *Chriſtian*. But if he be ſo happy to ſee any reluctance in his Adverſary for a falſe Oath, all his Good Fortune will amount but to this, that he muſt compound for a Third

part

part, out of which the Judge will have also his Tenth. When the Debtor denies the Debt, the Plaintiff is at liberty to swear it after what manner, and with what Circumstances he pleases, but it will signify nothing.

A cruel manner of putting a Christian to his Oath.

I can never remember without Horror after what a cruel manner I saw an Oath forc'd from a Christian in the Province of *Naxivan*, where the *Armenians* are *Catholicks*. A Renegado made an Insult upon a Christian, and demanded 2000 Crowns which he said he lent him upon his Word, without Writing; but having no Witnesses to prove it, he would needs put him to his Oath: And to that purpose hal'd away this poor Christian by force to his own Church, follow'd by a Crowd of *Mahometans*, where scattering of Bread all the way up to the Altar, he forc'd him to walk upon it with Two Dogs tied to his Arms, and in this manner he oblig'd him to lay his Hand upon the Evangelists, and to swear with a Thousand Oaths and Imprecations, that were enough to frighten one, that he ow'd him nothing. This Man, who was an honest Merchant, would have willingly given him 100 Crowns

Crowns to have freed himſelf from ſuch a Scandal, and his Church from ſo great a Profanation; but he might as well have offer'd a Penny to ſatisfie the whole Sum; for he was reſolv'd he ſhould drink out of the Chalice in that poſture, which gave me as much uneaſineſs and diſlike as it did him.

If there be ſo much hazard in Trading or Lending Money in *Perſia*, there is without doubt no leſs in Buying Lands or Houſes; for whatever care is taken of the Contract, the Seller may deny he ever ſold 'em; or if he owns the ſelling, yet he may deny receiving of his Money; and ſo put the Buyer upon proving it, which perhaps he would never be able to do. Therefore the beſt way is to take immediate Poſſeſſion, and to let the other prove it unjuſt and illegal.

Tribunal of Religion. The Soveraign Judge of the Tribunal of Religion, is the *Sadre Caſſa*, who is the Chief Pontiff, or Archbiſhop of *Perſia*, and whoſe Deputies are the *Modarrés* in all Provinces, but from whom there lies an Appeal to this Court.

This Tribunal is very like the *Sanhedrim* of the *Jews*; for 'tis here that Impiety

piety and Treachery take their Measures, to seize upon Christ, and Rob and Crucifie him over again in the Persons of *Christians* his Children; and 'tis there they likewise dispose of Crowns of Martyrdom, to such as refuse to follow the Standard of *Mahomet*; and 'tis there also that the greatest Wretches avoid the justest Torments and temporal Deaths, if they will but renounce their Master CHRIST; for there are no Crimes so great, but they can pardon to a *Christian* that will embrace the Abominations of *Mahometism*.

Moullahs, or *Mahometan* Priests, are to sue or be su'd in this Court; and they there also decide the Differences that arise about Marriages and Divorces, which are practis'd in *Persia* after the same manner as with the *Jews*, and not like the *Turks*, who use infamous Ceremonies towards the Woman that is divorc'd.

'Tis also in this Court that they execute the Law of *Iman Dgafar*, which adjudges all the Goods of a *Christian* Family, to but one of 'em that shall become *Mahometan*; for the rest may starve, if they don't think fit to follow his wicked Example. 'Tis by these means

means this impious Legiſlator thought to draw the *Armenians* to *Mahometiſm*: But nevertheleſs, this Law is not ſo well approv'd of by the Governours, who loſe their Tribute when *Chriſtians* turn *Mahometans*, and therefore commonly do what they can to oppoſe it; but yet the falſe Zeal of theſe Miniſters of the Law always prevails.

The *Sadre* in this Court permits Renegadoes to return to *Chriſtianity*, upon their making it appear to him, by an humble Petition, That they are not able to fulfil the Law of *Mahomet*: That they cannot accuſtom themſelves to all the Purifications and Prayers which are requir'd: That they have not Strength ſufficient to undergo their rigorous Abſtinence in their *Ramazan*, or *Lent*: And laſtly, That the Law of *Mahomet* is an inſupportable Yoke to 'em. The *Sadre* having read this their Petition, immediately throws it at their Heads; which the Secretary taking up, writes at the bottom, *Theſe are Mortettes*; that is, *unclean*, *baſe*, and *unworthy* of ſo holy and pure a *Religion* as that of *Mahomet*. Then they return to their Tribute, and exerciſe their Religion freely.

This

This eaſie Method of returning to *Chriſtianity*, is mightily practis'd by the *Armenians*, when they have a mind to elude the Law of *Iman Dgafar*; for you ſhall ſee a rich *Armenian*, if he finds any of his Family turn *Mahometans*, immediately Circumciſe one of his Sons, to prevent their having his Eſtate: And afterwards if his Renegado Relation die without Iſſue, then he ſhall preſent a Petition to the *Sadre*, back'd with a rich Preſent, to permit his Son to recant. But if he does not die, then it is his Buſineſs to keep in with his Son, that he may not take the advantage the Law has given him and ſo himſelf and the reſt of his Children ſuffer. This wicked Law deſtroys thouſands of Souls, without any Remedy to prevent it.

But the *Turks* are very far from this Cuſtom; for they, inſtead of making a Renegado ſole Heir of the Family, will not ſo much as allow him a ſhare with his Brothers, they thinking him very well provided for, by the Choice he has made of their Religion: And a Return to *Chriſtianity* with them is puniſh'd by Fire.

The Religion of the modern *Perſians*, is the *Mahometan*; and the *Alcoran* is

The Perſian *Religion.*

the sole Guide of their Belief. This impure *Book*, compos'd by *Mahomet*, is a ridiculous Collection of many Impieties and Fables, mix'd with some Truths, which he had gather'd from Holy Books and Tradition; which is the reason that they reckon among their sacred Library, the *Pentateuch*, the *Psalms*, all the *Prophets*, and the *Holy Evangelists*; but these *Divine Writers* have been all perverted by *Mahomet*. They object against the *Missionaries*, who make use of Arguments out of the *Holy Scriptures* against 'em, that 'tis the *Christians* have corrupted those Writings, and interpreted 'em according to their own purpose: As for Example; In the 14th. Chapter of St. *John*, where our Saviour says to his Apostles, *The Comforter*, that is, the Holy Ghost, *whom my Father shall send in my Name, shall teach you all things*: They say, the *Christians* have blotted out the Name of *Mahomet*, which they pretend was the *Holy Ghost* promis'd.

Their Books.

Sacred Library.

The *Alcoran* teaches the Belief of one God, Creator of Heaven and Earth, Holy, Eternal, Immense, Good, Just, Almighty, and Infinite in all kinds of Perfection. One of the most absurd Fan-

The Unity of a Deity.

Fancies you find in this Book, is, where it ſays, That God having created the World, bore it up on the Horns of a Bull, of ſo prodigious an heighth, that each of his Horns took up as much ſpace, as an Horſeman well-mounted could traverſe in a thouſand Days, though he rid never ſo ſwift. But this Animal, as prodigious as he was, had but a very thin Skin; for the pricking of a Fly, would ſpur and move him; from whence, ſays *Mahomet*, proceed Earth-quakes.

They deny the Trinity.

But they altogether reject the Belief of the Bleſſed *Myſtery* of the *TRINITY*, and the *Incarnation* of the *WORD*. They ſay, That *JESUS CHRIST* was pure Man, a Great Prophet, the True Meſſias promis'd to the *Jews*: That he was born of a Virgin, a Favourite of God, and commendable for his many Miracles. Alſo, That he is not dead, but was carry'd into Heaven, whilſt the *Jews*, thinking they had crucified him, only vented their Malice upon *Judas* the *Iſcariot*, whom they had taken for him. This is the ſum of what the *Perſians* believe concerning God.

Opinion of Angels. Also they have very absurd Opinions concerning the Angels; for they believe 'em corporeal, and capable of committing the grossest Sins: That the Bad Angels have been created of a pestiferous Fire; and those that have believ'd the *Alcoran*, have always obtain'd favour before God.

Immortality of the Soul. They believe the Immortality of the Soul, and that there is a future Life where God will reward the Good, and punish the Wicked. Their Paradise consists in nothing but sensual Pleasures. They pray for the Dead, and interr 'em with abundance of Ceremony.

What Saints they Honour. They Honour all such Saints, who have lived in perfect Obedience to their Law. The Twelve chief Descendants from *Ali* have the first place amongst 'em. They have the Interpretation of the *Alcoran* from them, and they follow no other: They solemnize Feasts to their Memory. The last *Wednesday* of the Year they celebrate one in Honour of *Fatma*, Wife of *Ali*, and Daughter of *Mahomet*. This *Fatma*, to content the Potters, who complain'd of their bad Trade, caus'd her Domesticks to break all the Pitchers that came

came to her Fountain, the laſt *Wedneſday* of the Year, which is the reaſon that in memory of ſo laudable an Action, they now every Year on the ſame Day break all the Pots and Pitchers that come into their hands.

There are no Altars in their Temples, or any Ornaments; they there aſſemble together to Pray, to hear the Interpretation of the *Alcoran*, and to celebrate Marriages: Theſe Temples are call'd *Moſques*. They do not perform their Sacrifices here, but in publick Places, where they ſacrifice every Year a Camel, in remembrance of that of *Abraham*, which they believe to have been ſuch a Beaſt, and not a Ram, which he kill'd inſtead of his Son *Iſmael*, whom they take for *Iſaac*. This Sacrifice is perform'd on the Tenth of the Month *Zilhadgea*, with a great deal of Ceremony. Amongſt the Camels that have made the Voyage of *Mecca*, they chuſe a White one, believing that that of *Abraham*, and that which *Mahomet* us'd commonly to ride, was of that Colour. This Camel being cover'd with rich Silk, adorn'd with Garlands, and carrying Bells tied to his Legs, Neck, and Ears, is led

with ſound of Inſtruments about the City the ſpace of Ten Days, by the Captains of Diviſions, each of 'em in his turn. They run after this Animal, and happy is he that can pluck ſome of his Hair. The Cries they make, together with the Noiſe of Inſtruments of Muſick, and Jingling of Bells, make a terrible Concert. He is led the Tenth Day to the Gate of the Principal Moſque, where the Pontiff bleſſes him, and delivers him over to the Lieutenant-Criminal, who leading him out of the City, the King pierces him with his Lance. In the King's abſence, this Honour is conferr'd upon the Lieutenant-Criminal. When the firſt Blow is given, every one gives his, and the Camel is cut to pieces in a trice. They take one Piece for the King's Table, and the Lords alſo take theirs. That Captain that gets the biggeſt Piece afterwards, is declar'd Conquerour, and the Honour of his Victory is ſpread throughout his Diviſion. This Ceremony ended, the King makes a Publick Feaſt.

Their Prayers. Their Prayers conſiſt of nothing elſe but an Enumeration of the Attributes of GOD; yet they always intermix the

the Names of *Mahomet* and *Ali*, calling the First *Reſſoul Allah*, which ſignifies *Apoſtle*, or *Envoy* of God, and the Second *Veloul Allah*, which is as much as to ſay, *Lieutenant* of God. They have a ſort of Bead-roll, by which they number their Prayers. They pray thrice a-day; firſt, at Sun-riſing; ſecondly, at Noon; and, thirdly at Sun-ſet; But the *Turks* pray five times at five different Hours. The Ceremonies they obſerve at Prayer, are only a great many Proſtrations and Reverences. They always ſalute at the end of their Prayers their Good and Bad Angels. They move their Heads continually, when they read the *Alcoran*, for fear they ſhould pronounce the Name of God without bowing. When they Pray, they always turn their Faces towards the South; and that's the reaſon they have always a Compaſs about 'em. They ſpread a little Carpet, and place upon it a piece of Load-ſtone, their Bead-roll, the *Alcoran*, and a Comb, with which they adjuſt their Beards before they Pray.

They have different kinds of Purifications, ſome to prepare 'em for Prayer, and others to expiate their *Purification.*

Sins: In theſe, they imitate the *Jews*, and they practiſe like them all ſorts of lawful Purifications; but they have carried their Whimſies and Impertinencies much farther, even to ridiculous Superſtitions that deſerve pity; and it is the Duty of an Evangelick Labourer, who is zealous for the Salvation of Souls, to follow them in all their Wanderings and Strayings, and to ſeek for plauſible Arguments to convince and convert 'em with patience.

Circumciſion. They obſerve Circumciſion, but 'tis only by Tradition; for the *Alcoran* preſcribes no ſuch thing: They Circumciſe their Children at Thirteen Years old, becauſe of *Iſmael* their Patriarch, who was Circumcis'd at the ſame Age.

A Faſt. They obſerve a Faſt of Thirty Days: They are forbid to eat and drink in the Day-time; but at Night they do as they pleaſe. This Faſt is follow'd by a great Feaſt.

When they have tranſgreſs'd this Law of the Faſt, they immediately go and accuſe themſelves to the Pontiff; who, after having made 'em lay their Hands on the *Alcoran*, and ſworn not to commit the like Crimes again, impoſes

poſes on 'em ſlight Penances. This ſort of Confeſſion, which they call *Toba*, is alſo in uſe when they have violated the other Laws of the *Alcoran*.

The *Perſians* have Doctors, who are ſubſtitute to a Chief they call *Sadre*, of whom I have ſpoken before: They have recourſe to him upon all Difficulties that ariſe about their Religion; and thoſe that will not ſubmit to their Deciſions, are puniſh'd with Death. *Perſian Doctors.*

Theſe are the Subordinations amongſt the Miniſters of the *Perſian* Religion: The *Sadre Caſſa*, Univerſal Chief; the *Sadre Elmam Alek*, his Vicar-General; the *Chiek Aliſlam*, is as his Archdeacon; and the *Cazi*, his Official. In the Capital Cities of Provinces, there is a *Modarrés* for each City. He has the ſame Officers as the *Sadre Caſſa*: His Juriſdiction is divided into certain Precincts, as our Archdeaconries and Deaneries: The Deans have under them the *Catiffs*, who are the Curates, and *Moullahs*, or Prieſts are under them. *Spiritual Subordinations.*

They have Religious People which they call *Derviches*, or *Abdals*; they lead a poor and auſtere Life; they preach the *Alcoran* in the corners of Streets, *Derviches a ſort of Religious People.*

Coffee Houſes, publick Ways, and, in ſhort, where ever they can find Auditors. They talk with a great deal of Zeal, and ſome of 'em have a little Eloquence. They know nothing but Fables, with which they amuſe the Vulgar. They are no more eſteem'd of by Men of Wit, than the *Charlatans* are in *France*.

Publick Schools. There are Publick Schools in *Perſia*, where the *Alcoran* is explain'd by the Doctors; they alſo there teach Philoſophy, Aſtronomy, Law, and Phyſick. *Ariſtotle* is their Guide for Philoſophy, and *Avicen* for Phyſick. The Study of the Laws is very much eſteem'd of amongſt 'em; for Magiſtrates apply their Children ſtrictly to it, and they alſo take great care to inſtruct 'em in it themſelves, by asking every day their Opinion in ſome Caſe they have adjudged.

different Sects. There are in *Perſia* different *Mahometan* Sects: for *Mahometiſme* is there ſo divided, that there are almoſt as many different Opinions, as there are different Conditions. The Belief of a Trades-man is not the ſame with a Scholars; and the Courtier has alſo one particular to himſelf.

The

The mean People follow the literal ſenſe of the *Alcoran*, and affirm, that the Myſteries therein contain'd, are not to be comprehended. This Prevention is an unſurmountable Obſtacle to their Converſion. When the Miſſionaries have endeavour'd to convince 'em of ſome Abſurdities of their Faith, they have anſwer'd only, That they were Myſteries, and therefore not to be enquir'd into, nor comprehended; and that God had reſerv'd the knowledge of them alone to himſelf, and his Prophet. *Belief of the Vulgar.*

Learned Men explain the *Alcoran*, they ſtudy the interpretation of it, and they love to diſpute about their Religion. When a Miſſionary has convinc'd 'em, they commonly have no other fruit of their Victory than a few *Elogiums*, and marks of Eſteem they conceive of 'em. 'You have a great deal 'of Wit (quoth they) I wiſh you were 'of our Religion; you would be a no'table defender of it. *Of Learned Men.*

The Courtiers, who have commonly a great deal of Knowledge, never ſeem'd to me to have much kindneſs either for *Mahomet*, or the illuſions of his *Alcoran*, yet they all profeſs *Mahome-* *The Courtier's Faith.*

hometism. The *Missionaries* can easier gain ground upon them than the common People: They hear us willingly, and love to be entertain'd with Discourses of Religion; for they always put us first upon talking of it, and they are always extreamly attentive to our Reasonings. Also they have had the honesty to confess, when they have been Convinced, that our Arguments had a great deal of force over 'em. All those who I have had any thing to do with upon this occasion, have been of this Character.

Ouriguerd *a City, where situate.*

The last Year I travell'd by *Ouriguerd:* This City is in the 13th Degree of the Equator; 'tis situate upon the Border of *Susiana* and *Media*, built in Amphitheatre, upon the declining of a little Hill, something like an Horse-Shooe. At the Foot of these Walls runs the River *Gamasan.* The Governour of this City is a *Sultan*, who keeps in it 1000 Horsemen, which serve for a Guard to the whole Country. There are no *Christians* here; but there are abundance of *Jews.* When I brought a Letter from the King of *Persia* to our King, an Officer of the Court with two Life-Guard-men accom-

accompanied me, with expreſs Orders to defray my Expences throughout the Kingdom. At this place the *Pontiff* came to ſee me at the Mayor's Houſe, where I was lodg'd: His viſit was chiefly employ'd to propoſe Queſtions of Religion; and amongſt others, he ask'd me, If Wine was not forbid *Chriſtians* as well as *Mahometans*? I anſwer'd him, We ſometimes abſtain from it upon account of Penitence, and our Law controll'd the exceſſive uſe of it; but it did not forbid it as an ill thing. I added moreover, That it was with Wine as with all other things which God had created for the uſe of Man, they were all good in themſelves, but that unruly Luſts, cauſed by Sin, abus'd the beſt things, and render'd 'em bad: That Wine was good after that manner the Patriarchs uſed to drink it; that it was made uſe of by *Melchiſedec* in his Sacrifices; that the Outrages we ſee too often committed thro' the Exceſs of it, are not ſufficient Reaſons or Arguments to condemn and forbid it. For by the ſame reaſon you might forbid Meat, becauſe ſome Men are Gluttons; and ſo People would be depriv'd of both the

Defence of Wine.

the kinds of natural Sustenance. *I believe truly*, reply'd the Pontiff, *it was only the ill use of Wine that made* Mahomet *forbid it. Our Interpreters have not fully understood the Law of the* Alcoran, *but you have found out its true meaning.*

Polygamy condemn'd. Then we began to talk of Marriage, whereupon he ask'd me, If Polygamy were allow'd to *Christians*? I told him, No; and that I believed he would agree with me, That the Gospel in that, as well as all other things, was according to the Principles of right Reason. *What time* (said I) *do you believe that Reason has been in its greatest Purity and Strength*? He reply'd, *In* Adam's *time, before the Fall. You know then,* said I, *how many Wives he had at that time; this is clear enough in the* Turat, that is, the *Bible. He had but One,* says he. *Then hence I must draw my Conclusion,* reply'd I, *That the Law of pure and right Reason permits but One Wife, and therefore those Laws that allow many are manifestly Erroneous.* I added, moreover, some Reflections upon the Inconveniencies arising by Polygamy; so that at length he seem'd entirely satisfied. Of all the People of the *East*, the *Persians* relish a Moral Reasoning best.

From

From *Ouriguerd* I went on to *Laureſtan*: This is the Kingdom of the *Elamites*, where *Chedorlaomer* reign'd in the Days of *Abraham*: It borders with the Government of *Goulpakan* to the Eaſt, to *Suſiana* on the South, the River *Tygris* on the Weſt, and Lower *Media* on the North: Its Capital City is *Courmabat*: It lies in the 33d. Degree of Latitude: It is all but as one Fortreſs: It has nothing remarkable in it but the Governour's Palace, and the ſtately Shops which the laſt *Vali* built there. This *Vali* loſt his Head at *Casbin*, and the King gave his Government to *Abdel Kaſſum Kan*. I had Orders from Court concerning Miſſions directed to him, therefore was receiv'd with a great deal of Civility; for it was a great while that I had been acquainted with him. Many times at Court he propos'd to me Queſtions about Religion, and now he was at the ſame Play again at his Table. Laureſtan. City of Courmabat.

'There cannot be too much praiſe 'given to the *Franks*, (ſays he, to the 'Intendant of the Province, and the 'other Lords of his Court) for they are 'really Men of great Wit, Ingenious, 'and capable of every thing. After this honeſt Prelude, which always pre- *A Conference about Religion.*

cedes

cedes their Diſcourſes of Religion, he directed his Diſcourſe to me, and ſaid, 'I believe you know better than to affirm, as the *Armenians* doe, that 'JESUS CHRIST was crucified by the *Jews*. I anſwer'd him, 'That that Belief only was the Foundation of the *Chriſtian Religion*; and 'I prov'd to him out of the Prophets, 'that the *Meſſias* was to be put to 'Death. And moreover, becauſe it is the Cuſtom amongſt them to make uſe of Parables, I thought that way fitteſt to convince him. 'My Lord, ſaid I, 'God has given you great Knowledge 'to apprehend the obſcureſt Caſes, 'therefore I would make you Judge of 'the following one. A Man comes to 'complain at your Tribunal, that his 'Father has been kill'd: The Murtherer is preſent, and confeſſes and glories in his Crime: A Third comes a 'great while afterwards, and denies the 'Fact. Would your Lordſhip now believe this Man? Would you receive 'his Evidence? No, ſays he, but I 'would immediately order him 100 'blows on his Feet for a Reward of his 'Impudence. Pardon me then, my 'Lord, ſaid I, if I proceed to make

'the

'the Application of this Parable. The '*Chriſtians* complain their Father has 'been murther'd on the Croſs: The *Jews* 'acknowledge they have been the Mur-'therers: Then ought *Mahomet* to come '600 Years afterwards to give 'em the 'Lye? Why then, ſays the Intendant, 'the Prophet comes under the Batoon: 'Ay, ſays the Governour laughing, but 'the Doctors will preſently deliver him, 'for I have paſt Sentence according to 'forms.

'But when we grant, reply'd the 'Intendant, that *Jeſus Chriſt* is dead, 'does it follow that *Jeſus Chriſt* is God? 'No, anſwer'd I, but the Advantage I 'ſhall have over you, will be ſufficient 'to prove that in this Point, at leaſt, '*Mahomet* has deceiv'd you; and if he 'has deceiv'd you in this Point, ought 'you then to believe him in other 'Points? If he be not to be believ'd 'when he ſays that Chriſt was not 'dead, is he any more when he ſays 'that Chriſt is not God? But I do not 'pretend to prove the Divinity of Je-'ſus Chriſt by his Death, I have Au-'thority enough from the Holy Scri-'ptures, which *Mahomet* has allow'd in 'his *Alcoran* to have been reveal'd by

'the

'the Holy Ghost to *Moses*, the Pro-
'phets, and to *Jesus Christ*; I mean
'from those very Scriptures that he has
'commanded you to have the same re-
'spect for as the *Alcoran*. 'Tis true, re-
'ply'd the Intendant, we do allow the
'Divinity of the Holy Scriptures, but
'not such as you have made 'em
'by altering them in a Thousand pla-
'ces, to deduce Arguments to prove
'the Divinity of *Jesus Christ*. I know
'very well, my Lord, answer'd I, that
'this you always charge us with in all
'your Conferences with us: But if you
'will be pleas'd to honour me with the
'same Attention you have hitherto
'done, I do not doubt but to shew you,
'That this Objection is not sufficiently
'maintain'd. Do's it suffice to con-
'vince us (think you) that we have
'falsify'd the Scriptures, because they
'are found to differ from those Cita-
'tions *Mahomet* has made in his *Alco-*
'*ran*; and have not we the same
'grounds to reproach you, that it was
'*Mahomet* himself that alter'd 'em?
'But to make an end of this Contest,
'my Lord, let us take a Third Person,
'who shall be neither *Christian* nor *Ma-*
'*hometan*: I appeal to our greatest E-
'nemies

'nemies the *Jews* in this Caſe, even 'thoſe that have crucified our Saviour, 'the Author and Conſummator of our 'Faith; Let them ſpeak whether they 'think we have falſified the Scriptures? 'if thoſe we profeſs are not the ſame 'with theirs? Let 'em lay before you 'the Holy Books, even ſuch as they 'have receiv'd 'em from the Prophets, 'and let 'em determine if there be any 'difference? I am very well aſſur'd 'they would not ſay the leaſt to the 'contrary. I know they would accuſe 'us of not underſtanding 'em, but ne-'verthelefs, they would readily grant, 'we have alter'd nothing. By theſe 'means nothing is more eaſie than to 'end this difference between us. There 'are *Jews* amongſt you as well as all 'other Nations; and I dare be bold to 'affirm, That the reaſon that God ſcat-'ter'd this People ſo wide in the World, 'was the better to give an univerſal 'Teſtimony of the Divinity of his Son. 'The *Jews* themſelves, ſaid he, inter-'rupting me, were the firſt that falſi-'fi'd the Scriptures. I know, reply'd 'I, my Lord, that *Mahomet* in many 'places of his *Alcoran* does accuſe 'em 'of it, but had he any reaſonable

'grounds

'grounds for what he said? When 'did the *Jews* falsifie the Scriptures? 'Was it before *Jesus Christ* appear'd in 'the World? or was it after? I sup-'pose you will not say it was before *Je-'sus Christ*, and I insist upon but Two 'or Three Reasons to prove it was 'not after. *Jesus Christ*, who reproach-'ed 'em of so many Disorders, wou'd 'he, think you, have omitted so enor-'mous a Prevarication as to falsify the 'Holy Scriptures? And can any one 'imagine, that being to quote 'em so 'often in his Instructions to Men, on 'the account of his Father, God Al-'mighty, he would have quoted 'em so 'falsifi'd by the *Jews*; for it evidently 'appears, that he spake the very same 'they have in their Hands: Also you 'cannot think the *Jews* corrupted 'em 'after his Death, when they believ'd 'him an Impostor, and one that justly 'suffer'd for offering to seduce 'em. 'Would not they have alter'd all the 'places that plainly prove him and his 'Apostles Holy, which he employ'd a-'gainst 'em.

And now perceiving that my Arguments had begun to make some Impression upon the Intendant, I added far-

farther, 'That it was plain the *Jews* 'had not falſify'd the Holy Evan-'geliſts, tho' they might very well 'have inclinations to do ſo; neither 'ought this reproach to be caſt upon '*Chriſtians*. Then applying my ſelf to the Intendant, I went on in this manner: 'You ſeem to ſay they 'had a proſpect by this falſification, 'to prove the Divinity of *Chriſt*; and 'if ſo, pray, At what time ſhould they 'have done it? Should it have been 'at the beginning of Chriſtianity? 'or was it only in the time of *Ma-'homet*? If it had been in the begin-'ning of Chriſtianity, it muſt have 'been done by the Apoſtles, or thoſe 'that immediately ſucceeded 'em. But 'it was not done by the Apoſtles you 'grant, by demanding at every foot, 'the Goſpel as it came out of their 'hands. Neither was it done by their 'immediate Succeſſors, is plain; For 'how ſhould theſe Men have undera-'ken to prove the Divinity of *Chriſt*, 'if the Apoſtles had ſaid he was meer 'Man? And would not there have 'been Men then living, who would 'have contradicted 'em? Theſe very 'Men that ſaw the Scriptures in their

'Purity,

'Purity, would they have suffer'd 'em
'to have been alter'd by so difficult
'a point of Faith, without any gain-
'saying? Do you think that *Christ*,
'who had hitherto been able to pass
'for no more than meer Man, must
'all of a sudden have become God,
'upon the bare Testimony of some
'Passages inserted into those Holy
'Books, and which would have been
'so easily detected by every body?
'And this Falsification has not been
'done in the time of *Mahomet*, I'm
'sure, tho' he reproaches us with it;
'for does he shew us any Ancient Book
'where *Christ*'s Humanity is mentioned
'without his Divinity? Another Re-
'flection, my Lord, comes in my mind.
'The *Christians*, you say, have a Pro-
'spect by this Falsification, to prove
'that *Jesus Christ* was GOD. Then
'they ought to have left in the Bible,
'only those Actions that were for his
'Grandeur and Divinity: Such as the
'Prophecy of the *Angel Gabriel*, which
'foretold, That *Jesus Christ* should be
'stil'd, *The Son of the most High*: That
'he should Reign for ever in the House
'of *Jacob*; and that he should deliver
'his People from their Sins: Also the

'Miracle

'Miracle of his Conception by the 'Operations of the Holy Ghoſt: His 'Birth of a Virgin: The Miracles he 'perform'd: His Transfiguration on '*Mount Tabor*: His Triumphant Aſcen-'ſion into Heaven: The Deſcenſion 'of the Holy Ghoſt upon the Apoſtles: 'And, His laſt coming in Glory to 'Judge the World. The *Chriſtians*, I 'ſay, ought only to have left theſe 'Actions in the Holy Goſpel; and if 'they had any deſign to prove his 'Divinity by an Alteration, they ſhould 'have retrench'd all the other Cir-'cumſtances of his Life, which were 'Arguments of Humanity and Weak-'neſs: As, His Birth in a Stable; His 'Flight into *Egypt*, to avoid the Per-'ſecution of a Tyrant: The Hunger 'he ſuffer'd in the Deſart: His Fa-'tigues in his Journey he undertook 'for the Inſtruction of Men; and his 'Wearineſs and Thirſt when he ſat 'at Noon upon *Jacob*'s Well: The 'Tears he wept over *Jeruſalem*, when 'he foretold the Miſeries he ſaw would 'fall upon her: Alſo thoſe he ſhed 'upon the Tomb of *Lazarus*: The 'Mortal Affliction his Soul was ſeiz'd 'with in the *Garden of Olives*, at the

'ſight

'ſight of the Torments he was a-go-
'ing to ſuffer: The Prayer he made
'to his Father three times, to remove
'the bitter Cup far from him: The
'Humble Circumſtances of his Paſſion;
'And laſtly, His Ignominious Death.
'It was a Glorious and Triumphing
'*Jeſus Chriſt* that they ought to have
'preach'd, and not one that could be
'humbled and ty'd to a Croſs. The
'Zeal you ſee us have, my Lord, to
'maintain that *Chriſt* dy'd on the Croſs,
'ſhould be a Motive to encline you
'to believe us. For elſe why could
'not we agree with you that it was
'*Judas* was Crucify'd in his place, and
'ſpare our ſelves the ſhame of Adoring
'a God fix'd to a Gibbet. But 'tis this
'ſhame alone which is the cauſe of
'our Glory. We Preach *Jeſus Chriſt*
'Crucify'd, which is a ſubject of Scan-
'dal to the *Jews*, and to you a Mo-
'tive of Mockery and Laughter.

The Curioſity the *Perſians* have a-bout Religion, gives the Miſſionaries a great advantage over 'em. To Convert 'em to Chriſtianity, there is need of a great deal of Candour and even Temper, and little or no Paſſion, or over-hot Zeal. They will never believe

lieve a Man inſpir'd with the Spirit of God, who is govern'd by Rage and Paſſion. Alſo as they have themſelves a great deal of Flegm, too brisk a Method would not have its end. To make 'em ſenſible of the Contradictions and Abſurdities of the *Alcoran*, has prov'd to me of great uſe. Alſo as they have the Bible and ſome of the Fathers amongſt 'em, we might adviſe 'em to read 'em. They find out themſelves how different thoſe Hiſtories are from the Fables of *Mahomet* left 'em in his *Alcoran*. This Reading has been a means God has made uſe of to induce many of the Greateſt Men about 'em to be led to the true knowledge of him and his Son.

From *Laureſtan* I took my Journey towards *Hamadan*, a City of *Media*, and Capital of a Province of the ſame Name, and chief Reſidence of a *Begueler-Begui*. 'Tis ſituate at the foot of *Mount Alvand*, which the *Perſians* call *Sultan Alvand*, that is to ſay, *Queen of the Mountains*; becauſe it is the moſt Fertile, and one of the higheſt in all *Perſia*. It is a branch of *Mount Taurus*,

which leaves it at the Town of *Zengan*, and runs even to the *Perſian Gulf*. The famous *Avicen* liv'd a great while upon this Mountain to make his Obſervation upon Simples, with which it is all cover'd over. *Hamadan* has 35 degrees and 12 Minutes of *Polar Elevation*. It is a very Ancient City, as may be judg'd by the ruins of a new Magnificent Temple there, and of which there remains nothing at preſent but a very high Dome, built with Bricks, and Painted like *Porcelane*, upon which appear ſome few *Hebrew* Characters. Under this Dome there is a Chappel 18 foot ſquare, where are the Tombs of *Heſter* and *Mordecai*: Upon theſe Tombs are rais'd two ſtately *Mauſoleums*, made of a very hard Wood, and Engraven with the Story of *Heſter* in *Hebrew* Characters. Upon *Heſter*'s Tomb is writ, *The Great Queen* HESTER; and on *Mordecai*'s, *Theſe Mauſoleums have been plac'd here by* Ardachir, *or* Arſaces; But there is no Date to diſtinguiſh which of the *Arſaces* is meant. The *Mauſoleum* of *Mordecai* is on the right hand: It has 7 foot in length and heighth, upon

3 of

; of breadth. That of *Hester* is on the left, built after the same fashion, only it is a foot higher than that of *Mordecai*. The *Jews* keep there a great number of Lamps, which burn Night and Day. They Pray here only on their great Days. Our House was not far from this Temple. We were esta-blish'd there in 1684. I brought the King of *Persia*'s Patents thither, obtain'd by our King's Recommendation, and which confirm our Establishment.

One day making a Visit about our Affairs to a *Persian* Lord, call'd, *Reza-Kouli-Begue*, a *Dervich*; a Man of very good Sence, an excellent Philosopher, and one that was very well read in the Holy Scriptures: He of a sudden turn'd all the discourse upon Religion. He began by giving great commendation to the Christian Faith, and said, 'That he thought it every where very 'conformable to Reason, unless in that 'place where it teaches that *Jesus Christ* 'is GOD. 'Tis true, reply'd I, we do 'acknowledge his Divinity; that Point 'is the Foundation of our Religion: 'But what amazes me is, That you 'should have the same thing in your

'*Alcoran*, and yet not believe it: For, 'under correction, what ſignifies *Rouh* '*Allah*, which is the word that *Mahomet* 'gives to *Jeſus Chriſt*? This *Arabian* 'word, ſays he, for I have thoroughly 'ſtudy'd that Language, ſignifies the 'Spirit or Soul of God. This Spirit 'or Soul of God, then ſaid I, is it 'diſtinct from God, or the ſame thing 'with him? It cannot be diſtinct from 'him, without doubt, ſays he. Then, 'reply'd I, *Jeſus Chriſt* muſt be God: 'For what is the ſame thing with 'God is God. He ſeem'd touch'd with 'this concluſion; but I extreamly com-'mended his being ſo Ingenuous as to 'give me the true ſenſe of the word '*Rouh Allah*. I have not met with, ſaid 'I, in other *Mahometans*, the like ſin-'cerity; they have always given this 'word a different ſenſe, to elude the 'conſequence I have drawn from it.

Arguments with a Perſian Lord, to prove Chriſt's Divinity.

'We all, reply'd *Reza-Kouli-Begue*, 'acknowledge *Jeſus Chriſt* for a Divine 'Perſon, and we have for him a very 'great reſpect; when you *Chriſtians* 'do but ſlight and vilifie our Holy Pro-'phet *Mahomet*. You reſpect *Jeſus* '*Chriſt*, ſaid I, becauſe you every where

'meet

'meet with a Saint in his Character 'that moves you: but ſhew me through-'out all *Mahomet*'s Life, the leaſt ſha-'dow of ſuch Characters. You re-'ſpect *Jeſus Chriſt* becauſe you own 'him for a Prophet, ſent by God to 'Man; and you acknowledge him ſuch 'by evident Proofs of his Holineſs, which 'you are not able to reſiſt But is there 'any one that can give us ſuch an Idea 'of *Mahomet*? What has been his 'Conduct? What Doctrine has he 'taught Men? By what Miracles has 'he prov'd that he was ſent from God? 'What Prophets have foretold his Miſ-'ſion, or his Conduct? I ſhall not 'inſiſt, Sir, upon any ſhameful Cir-'cumſtances of his Life, becauſe I'm 'well aſſur'd that you your ſelf do 'ſecretly deteſt 'em in your heart. 'His Conduct! No, Sir, I have too 'good an opinion of you, to ſay any 'thing of that. It is not from his 'Conduct, I'm ſure, that you believe 'him a Prophet. His *Alcoran*, where 'he has dar'd to publiſh his own Un-'cleanneſſes, in all Ages will riſe up in 'Judgment againſt him. And had you 'never ſo many Miracles to boaſt in

'in his behalf, his Infamous Life alone, 'would be enough to cancel 'em all; 'and no Man of good sense would 'suffer himself to be gain'd to his 'Party. But now I think on't, what 'Miracles can you alledge in his fa-'vour? His Voyage to Heaven up-'on the Horse *Alborach*, to whom he 'promises Paradise; and the Moon 'divided by his Fingers; but these 'Miracles are certainly fit for none 'but the blind Vulgar to believe; all 'Learned Men must needs laugh at '''em. *Mahomet* himself acknowledg'd, 'that God had not given him the gift 'of Miracles. Now as to his Doctrine, 'how many Whimsies are there through-'out his whole *Alcoran*? How many 'Contradictions and Absurdities, op-'posite even to good Manners and 'right Reason: Such as the World 'born up upon the Horns of a Bull; 'Angels form'd out of pestiferous Fire; 'Heaven compos'd of Smoak; the Sun 'plac'd in a Fountain of hot Water; 'a Blazing-Star detach't from the Fir-'mament to pull down the Devils from 'Heaven, when they came so near 'as to hearken to what was said:

'*Solomon*

'*Solomon* entertaining himſelf with Ants and Birds; his Letters carry'd to the Queen of *Sheba* by flakes of Snow; the Devils and Birds, which compoſe his Armies; God ſwearing by Figs and Bees, and juſt afterwards the quite contrary, by Cows: Wine forbid in one Chapter, and allowed in another; and a thouſand other Abſurdities of the like nature, which ſufficiently ſatisfie us what this Doctrine of *Mahomet* is.

'At leaſt 'twas neceſſary that God ſhould have given Man ſome manifeſt and evident Sign of *Mahomet*'s coming from him: There ought to have been Prophecies of this New Legiſlator, which might have enclin'd Man's belief in him: But pray what Prophecies have there been? Which of all the Prophets has ſpoken of him? *Jeſus Chriſt* himſelf, (cry'd the *Dervich*) in that paſſage where he promiſes to ſend the Holy Ghoſt the Comforter, and which ought to be underſtood of *Mahomet*; for his Name was actually in the Goſpel, before you blotted it out.

'To which I answer'd only what I 'had said before upon that subject; 'That it was without Grounds that 'they reproach us after that manner: 'That they could not prove when 'this Alteration was made; nor could 'produce any Authentick Copy where 'the Name of *Mahomet* was ever men-'tion'd. I added moreover, That 'this Comforter promised by *Jesus* '*Christ*, could not be *Mahomet* for this 'reason; Because the Holy Ghost the 'Comforter, should have taught the 'Apostles, and put 'em in mind of 'what *Jesus Christ* had taught 'em; 'and this ought to have been his 'principal business; but has *Mahomet* 'done any of this? What strange 'Opposition is there between his 'Maxims and those of *Jesus Christ*! '*Jesus Christ* speaks of no thing 'but Mildness, Patience, Poverty, and 'Renouncing of himself! He would 'have a Man hate his own Flesh, bear 'his Cross every day, Love his Ene-'mies, Pray for 'em, do 'em good, 'and suppress even the least desire of 'Revenge. But on the contrary, what 'does *Mahomet* teach? Why, his *Al-*

coran

'*coran* inſpires nothing elſe but Rage, 'Violence, Pride, and the love of Plea-'ſure. The Spirit of Truth that *Jeſus* '*Chriſt* promis'd in this Paſſage, ought 'to receive its Doctrine from *Jeſus* '*Chriſt*; that is, The Doctrine of *Je-*'*ſus Chriſt* and *Mahomet* cannot be the 'ſame. Is not this true? be your ſelf 'Judge. Do not we find in the read-'ing of theſe two Laws, an endleſs 'Difference and Contradiction? When 'you retire into your Cell to meditate 'upon Divine Matters, I ſuppoſe you 'ſometimes take in your Hands our 'Holy Evangeliſts; where, it may be, 'you no ſooner read thoſe Divine 'Maxims with ſatisfaction, but you 'have immediately a mind to com-'pare 'em with thoſe of your *Alcoran*, '*Eh!* Do it in the Name of that 'Great God you pretend to devote 'your ſelf to, by renouncing all the 'conveniencies of Life. And then tell 'me the difference; tell me your ſin-'cere Opinion. Here I began to per-'ceive he was mov'd; for he told me 'there was but little more requir'd to be 'ſaid to make him a *Chriſtian*: That 'he had always had an extream Ve-'neration

'neration for *Jeſus Chriſt*; and that he 'long ſince propos'd his humble, mean, 'poor Life, as a Pattern for him to 'imitate. Furthermore, he told me, 'He ſhould give a great deal of At-'tention to theſe things; and therefore 'deſired I would permit him more fre-'quent Conferences with me about 'em. I expreſs'd to him the great 'Satisfaction I had to hear him of 'theſe Sentiments; and that when he 'pleas'd, I was always at leaſure to 'wait on him.

It has been hitherto thought that the beſt way to deal with theſe Infidels was to make uſe of certain plauſible Arguments adapted to their Capacities, and which they would find forcible, becauſe of their weakneſs. As to tell 'em, That to think to waſh away their inward Impurities by the outward means of Baths, was as ridiculous as to waſh a Bottle of Ink without, when it would not be leſs Black within. But it ſeems to me unworthy of the grandeur and ſolidity of the *Chriſtian* Religion to go no farther. Theſe ways of opening Men's Eyes ought only to ſerve

ſerve for an Introduction to let in the true Light which they ought afterwards to have preach'd to 'em, upon the Holy Scriptures and Tradition, in which Two only conſiſts the true Religion: Otherwiſe it might happen to them as it did to certain Hereticks in *France*, who having been a little affected with the Arguments were us'd to convert 'em; and being ſuffer'd to cool by a ſuccceding neglect, they immediately grew angry with themſelves, as if they had been betray'd to their conceſſions, and ſo became Ten times more obſtinate than before. I affirm that it is very difficult to make uſe of the Authority of the Holy Scriptures to diſabuſe the *Perſians*, for they are falſely pre-poſſeſt with our altering them; therefore we muſt remove the Obſtacle, and agree with them in Scriptures, that they believe pure and entire: But, nevertheleſs, they come about again when we make uſe of the ſame Proofs that they do againſt us, and they are not able to draw thoſe Arguments they produce themſelves.

Now

Now you muſt not wonder at my free manner of diſputing with the *Mahometans*; I knew very well I was in *Perſia* when I did it, where the Laws allow Diſputes in matters of Religion: But in *Turkey* they are forbid under penalty of the Faggot.

How the Perſians differ from other Nations about Religion.

I have obſerv'd that the *Perſians* do not well agree amonſt themſelves about the points of Religion; but they do leſs agree with the other *Mahometans*.

The chief foundation of this Conteſt is about the Succeſſor of *Mahomet*. The *Perſians* maintain it was *Mortus Ali*, Couſin German and Son-in-Law of *Mahomet*: But the *Turks* pretend on the contrary it was *Omar*, of whom they ſpeak modeſtly in reſpect of the *Perſians*, who make a kind of God of their *Ali*. Obſerve how they ſpeak of him; *Ali Koda na midonem, ammaez Koda dguda na midonem*; (That is as much as to ſay) *I do not believe that Ali is God, but I cannot think him much leſs.* A blaſphemous and contradictory Expreſſion at the ſame time, and of which the

the *Turks* have ſo much Horror, that they call the *Perſians* Blaſphemers and Idolaters.

The Interpretations of the *Alcoran* by theſe two Nations are altogether contrary; and therefore becauſe they have their *Codes* and *Ceremonials* from hence, their Laws and Ceremonies of their Religion are alſo different.

The *Turks* waſh before Prayer, by letting the Water run down from the top of their Arms to their Hands; and the *Perſians* quite contrary. Each defends his particular manner of Purifying, and maintains it againſt his Adverſary with ſo much heat, that they have both entire Volumes about it. Their Poſtures and Proſtrations in Praying are altogether contrary, and their Oppoſition goes even to their Habits.

The *Perſians*, as I have told you before, have from the *Jews* their legal Impurities. They believe every thing impure that has but touch'd what was eſteem'd ſuch by the Law of *Moſes*. The

The mean People, and those that belong to the Law would not easily be prevail'd upon to touch any thing, or eat in the same Plate with *Christians*, *Jews*, or *Indians*, nay even with the Sect of *Omar*, as much *Mahometans* as they are. The *Turks* are not given to those Superstitions; they eat indifferently with all the World, and, except it be *Pork*, without any distinction of Viands. The Courtiers and Soldiers do the same thing in *Persia*.

Dissimulation necessary.

The *Persians* hold, that Dissimulation is not only permitted, but necessary in Religion to avoid being ill treated by the *Mahometans* their Neighbours; for when they go amongst 'em in Pilgrimage to *Mecca*, they change their Habits and Turbans, and profess themselves Followers of *Omar*.

But, on the other side, the *Turks* have this Dissimulation in great abhorrence; for they never change those Habits which distinguish their Religion.

The *Turks* have a superstitious Kindness for Green, because, they say, that Colour

Colour was conſecrated to their falſe Prophet; and they will condemn a *Chriſtian* to death, that ſhall ever be known to wear it; but the *Perſians*, on the contrary, laugh at this Superſtition.

I have heard ſay in *Perſia*, that *Amurah* ſhould ſend an Ambaſſadour to *Cha Abbas*, to complain that he had ſuffer'd this Colour to be profan'd by the Chriſtians. To whom *Cha Abbas* anſwer'd: *I ſhall endeavour to hinder this Colour being profan'd by the* Chriſtians, *when* Amurah *ſhall forbid his Green Meadows to be profan'd by his Cattle.*

Religion, &c. of the Gaures, *or ancient* Perſians.

There are at this Day a great number of the ancient *Perſians* in *Perſia*, who could never be perſuaded to change their Religion for the *Mahometan*; but theſe People do retain little of the Politeneſs, Knowledge, and Valour of their Anceſtors. They groan under a cruel Slavery: They are forbid the Liberal Arts, and exerciſe only the mean Drudgery of Labourers, Gardeners, and Porters: They are always put upon the vileſt and moſt painful Works, inſo-

insomuch as their continu'd Slavery for many Ages, has at this day render'd 'em Cowardly, Simple, Ignorant, and Dull; yet they still retain the ancient *Persian* Idiom, and some few of 'em can read and write it. This Language is altogether different from the modern; but of no more use than common Talk amongst them, for it serves neither for Learning nor Commerce.

Their Belief is contain'd in several Skins, which their *Magi*, or *Priests*, read to 'em upon certain Days; these Skins are fill'd with Fables and superstitious Traditions, but which are nevertheless kept private by their Priests, for they make it a point of their Religion not to show 'em to any body; so that 'tis impossible to know any more of their Faith, than what is discover'd by their Priests; and they are commonly so dull, that there is little or nothing to be learn'd from them.

The modern *Persians* call 'em *Gaures*, that is, Idolaters, and treat 'em worse than they do the *Jews*; they accuse 'em of worshipping the *Sun*, and the

the *Fire*. But however great my Curioſity has been, I have been able to know but little of 'em; yet this I have obſerv'd, That they have no Images, and that they very much abhorr thoſe that have. When you ask 'em why they fall down before the Riſing Sun? they ſhall anſwer, That they do Homage to that Creature, which is the moſt perfect next to Man, that God hath made out of nothing. They ſay alſo, That God has eſtabliſh'd his Throne there, and that his Glorious Majeſty muſt needs merit their ſo humble Reſpects. This Salutation they pay the Riſing Sun, is not particular to them, the modern *Perſians* alſo make uſe of it by profound Reverences, and the *Armenians* by frequent Croſſing themſelves. They ſay they believe Fire worthy of Reſpect, becauſe it is the pureſt of all Elements. The care they take to keep it alight, is very ſcrupulous and ridiculous, for they dare not blow, for fear of polluting it with their Breath; and then they would believe themſelves defil'd, if they ſhould chance to let fall any Filth upon the Wood they burn.

They

No Circumciſion. They don't obſerve Circumciſion; their Prieſts preſent their new-born Infants to the Sun, and before the Fire; and ſo they believe 'em ſanctified by this Ceremony.

Their Paradiſe, where. They believe a Paradiſe, which they ſay is within the Sphere of the Sun. The Happineſs of their Saints conſiſts in viewing the Sun clearly, in which, they ſay, they ſee God by Reflexion, as in a Glaſs. But no body is admitted to this Felicity, 'till three Days after his death; and that is the reaſon they carry three Days Proviſion to their Tombs, that they may neither hunger nor thirſt. The poor *Mahometans*, and in their abſence the Birds and Dogs, profit themſelves by this Superſtition.

Their Hell, where. They believe Hell to be a Priſon under-ground, damp and ſtinking, being every-where full of Worms, Serpents, and other ſorts of Inſects, but above all a great number of Crows and Frogs; for 'tis theſe two ſorts of Animals that they have the greateſt averſion for. They call Crows Meſſengers

gers and Heralds of the Devil; and Frogs, Muſicians to the Damn'd.

The manner of examining what ſhall be their Lott in the other Life, is very pleaſant: They carry the dead body out of the Town; they ſet it up againſt a Wall, with its face towards the Eaſt; then the Prieſts and Parents of the Dead retire to a convenient diſtance, where they obſerve what notice the Crows take of it: If they fall firſt upon the Right Eye, (for with the Eyes they commonly begin) then it is a ſign of Predeſtination, and they play and dance about the Carkaſs with a great deal of Joy: But if it be the Left, that's an Argument they are not pure enough to be admitted into the Sphere of the Sun; nor yet impure enough to be condemn'd to the obſcure Priſon of Hell, but muſt remain ſome time in the middle Region of the Air, there to endure the Cold, and from thence to be tranſlated to the Fire to be purify'd. At theſe Funerals they are ſad and mourn. If the Crows pick out both their Eyes, then the Prieſts pronounce 'em damn'd, becauſe

cauſe having no more Eyes, they cannot view the Sun. The Funerals of theſe laſt are moſt lamented.

Saints, and how becomc ſo.

They have Saints which they worſhip; and they ſay that the way to become ſuch, is to work to purifie the Elements; to till the Ground; to cultivate the Gardens; to purge the Water of Inſects; and, to keep the Fire alight. Theſe are their daily Employments. By the Principles of their Religion, they are oblig'd to leave in their Wills a certain Summ, to rid the Ponds of ſuch a number of Frogs, Toads, Serpents, and other Inſects. They alſo leave ſomething for People to carry away the Carrion which the *Mahometans* let ſtink in the Streets. To purifie the Air, and to preſerve the Towns from Contagion, is a very pious Action amongſt them.

Their moſt Venerable Saint was *Zorouſter*, a famous Aſtrologer, who firſt taught Aſtronomy to the ancient *Perſian Magi*, and perhaps that 'tis from him that they learn'd to worſhip the Sun. But the *Gavres* nevertheleſs will tell you,

you, that they do not worſhip this Planet, but only one God; but Hiſtories ſay the contrary; we know that *Armenia* has been honour'd with a great many Martyrs, that choſe rather to die than adore the Sun. How to reconcile this with the *Gavres* Profeſſion, I cannot well tell; but I am apt to believe theſe People are aſham'd to own their Idolatry.

Their Chief Feaſt is call'd *Nau-Rous*, that is, a *New Day*; for 'tis always the Firſt Day of the Year. They begin this Feaſt the very ſame minute the *Sun* enters into *Aries*; it laſts Eight Days, all which they ſpend in Dancing, Sports, and Jovialty, in Honour of the *Sun*. The modern *Perſians* alſo retain this Feaſt.

The *Gavres* ſeem to me to differ leſs from the *Chriſtians*, than the modern *Perſians*, for their Manners are much purer; they are brought up and nouriſh'd in the Boſom of Poverty, and have a good Diſpoſition to the Goſpel if they could be but made more attentive.

FINIS.

ERRATA.

Page 112. line 13. for *will*, read *would*. p. 40. l. 7. for *First*, r. *Upper*. p. 21. l. 15. for *Quer-Koule*, r. *Kouler*.

A

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